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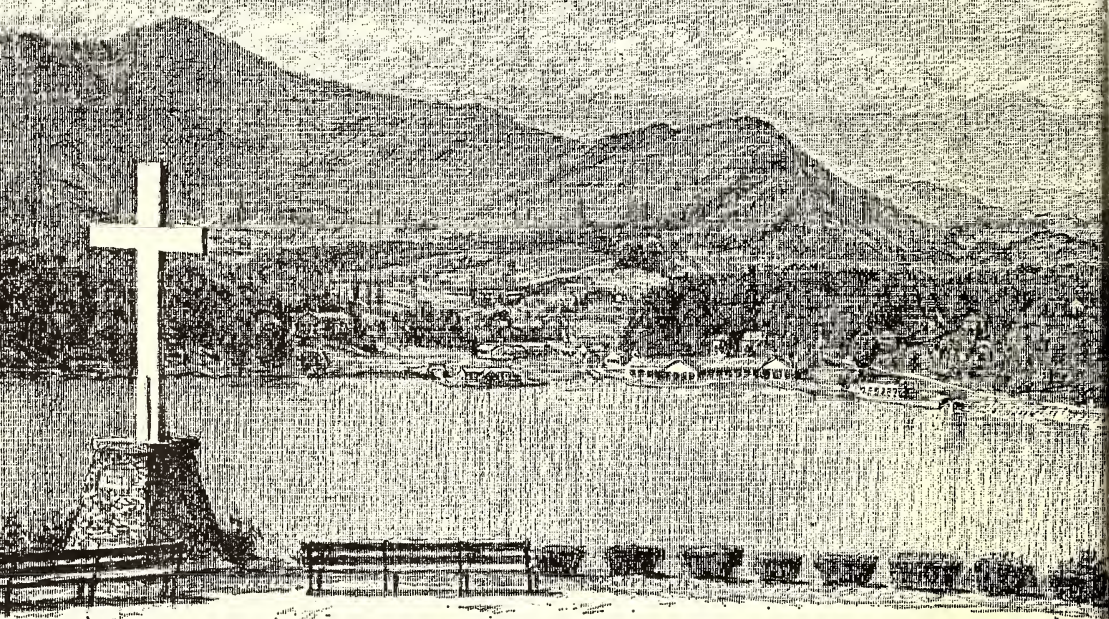
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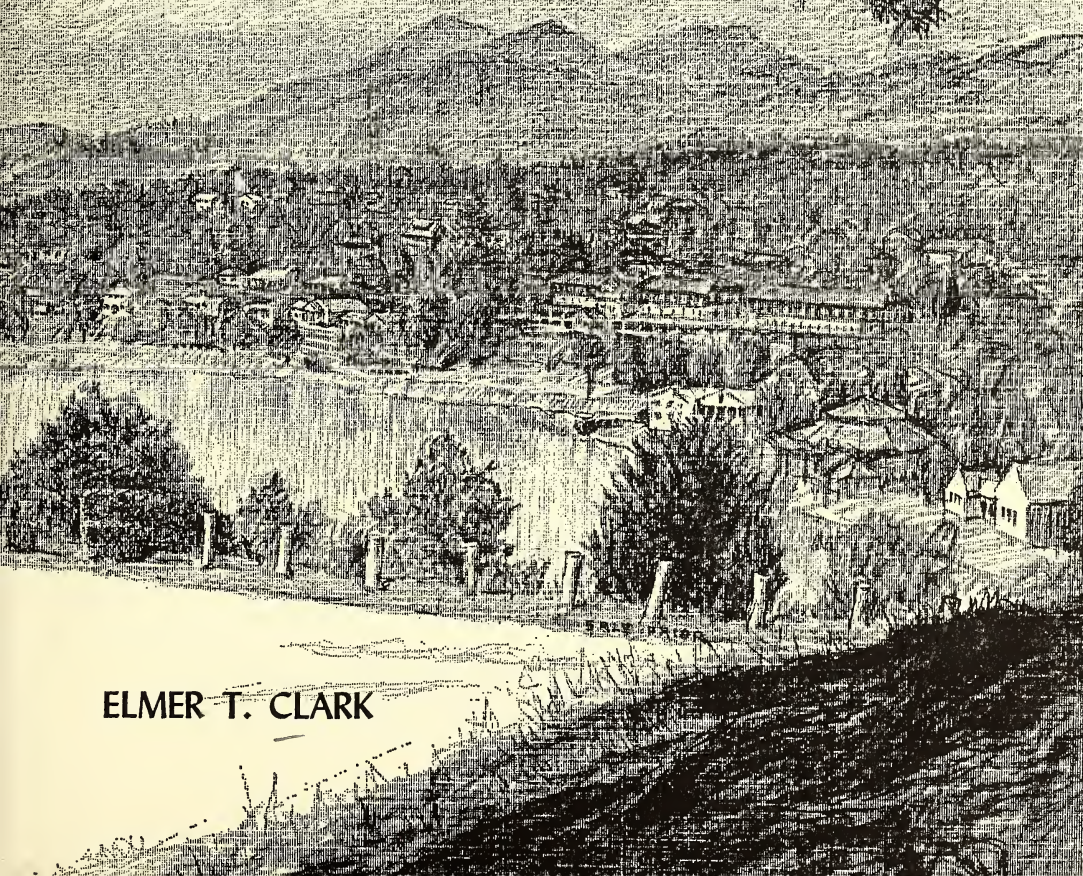
METHODISM IN
WESTERN NORTH CAROLINA

METHODISM WESTERN NORTH



Published by
Western North Carolina Conference
The Methodist Church

IN CAROLINA



ELMER T. CLARK

METHODISM IN WESTERN NORTH CAROLINA

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THE CONTENTS

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Introduction	7
Illustrations	9
I. Beginnings in the State	11
II. Beginnings in the West	23
III. Progress and Personalities	40
IV. The Travels of Asbury	54
V. Division and Unification	67
VI. Schools and Colleges	82
VII. Institutions and Services	104
VIII. Christian Education in the Local Churches	121
IX. Missions and Church Extension	135
Appendices	154
A. Conferences	154
B. Bishops	171
C. Missionaries and Deaconesses	175
D. Camping Facilities	179
Bibliography	180
Index	186

INTRODUCTION

This volume is presented by the Western North Carolina Annual Conference of The Methodist Church on a historic occasion to meet a long felt need. The Conference Year 1965-1966 marks the celebration of the origins of American Methodism, the seventy-fifth anniversary of the organization of the Western North Carolina Annual Conference, and the twenty-fifth anniversary of the Conference since Methodist Union.

There has been an increasing awareness of the need of such a history. W. L. Grissom's *History of Methodism in North Carolina*, published in 1905, has long been out of print, and was never complete because the volume which was published had been intended by the author as the first of several volumes. Other works only touched on the total story of Methodism in Western North Carolina. The work of A. M. Chrietzberg, *Early Methodism in the Carolinas*, published in 1897, also long out of print, covered very little of the area of Western North Carolina. R. N. Price's *Holston Methodism*, published in 1912, made little mention of Methodist activities east of the mountains. And J. E. Carroll's work on the *History of the North Carolina Annual Conference of the Methodist Protestant Church*, issued at the time of Methodist Union, is out of print and was intended to cover the story of only one branch of Methodism in the State. Nothing therefore is currently in print which deals with Methodism in Western North Carolina.

This *History*, produced by the Western North Carolina Annual Conference of The Methodist Church, includes considerable reference to other Methodist groups and movements within the area. The volume has been written under the sponsorship of the Board of Lay Activities, with Robert M. Smith, of Mt. Airy and Edwin L. Jones, Sr., of Charlotte, as leading laymen, and the Conference Historical Society.

The writing of the book has been done by Elmer T. Clark in consultation with an Editorial Committee. Dr. Clark, former editor of *The World Outlook*, secretary emeritus of the World Methodist Council, and author or editor of at least twenty volumes and 28 mission study books, resides at Lake Junaluska and has ready access to the wealth of Methodist historical materials, which he has largely collected there in the World Methodist Building. The Historical Society selected the Reverends R. Herman Nicholson, George W. Bumgarner and J. Elwood Carroll as members of the Editorial

Committee. One committeeman is from each of the three branches of Methodism forming the Western North Carolina Annual Conference in 1939. Each of these ministers is or has been president of the Historical Society, either currently or formerly a Conference historian, and each has been long and studiously interested in the history of Methodism. The production of the work by Dr. Clark and the Editorial Committee has been a labor of love.

The area under consideration is that of the present Western North Carolina Annual Conference of The Methodist Church, or generally described as that area in North Carolina west of a line from Danville, Virginia, to Rockingham, North Carolina. The source of much of the material is indicated in the references cited. Information about local situations and various institutions has been generously supplied, and we express a debt of gratitude to all contributors. We are most grateful for the services of Dr. Clark, Artist Erle Prior, of Washington, D. C., and all who have contributed to the production of this *History*.

The story is presented as a saga of a great movement, therefore as we come into more recent years when personalities are yet living, we have used their names sparingly. The appendices are collected to bring together into one volume for fingertip reference much material which otherwise would be found only by searching through many records. In behalf of the Conference, therefore we present this volume with the hope that the reader will gather much inspiration and information from its pages so that he may feel the heartbeat of a vital spiritual movement as we have felt that pulsation in the writing of the story.

—The Editorial Committee

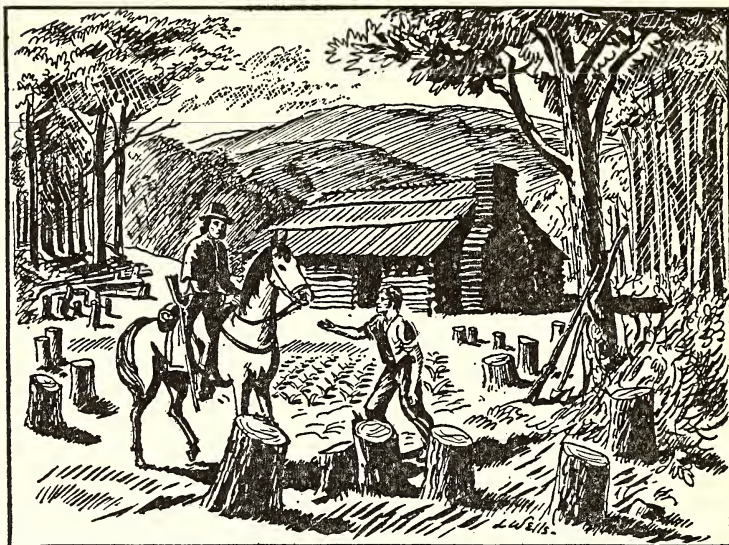
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ILLUSTRATIONS

	PAGE
Early Methodist Preaching Places in North Carolina	11
Log Cabins as Churches	12
Open Air Preaching	12
Joseph Pilmoor	14
John Dickins	18
Map of North Carolina Circuits in 1780	23
“Brush Arbor” Churches	25
Camp Meetings	25
Samuel Edney	40
Cokesbury School	45
The Daniel Killian House	50
Asbury and McKendree Crossing the Cataloochee	54
Asbury, “The Prophet of the Long Road”	55
The Shook House	60
Union Street Church, Petersburg, Virginia	67
Whitakers Chapel, Halifax County, N. C.	68
James O. Andrew	70
Roberts Hall at High Point College	75
Allen School, Asheville	82

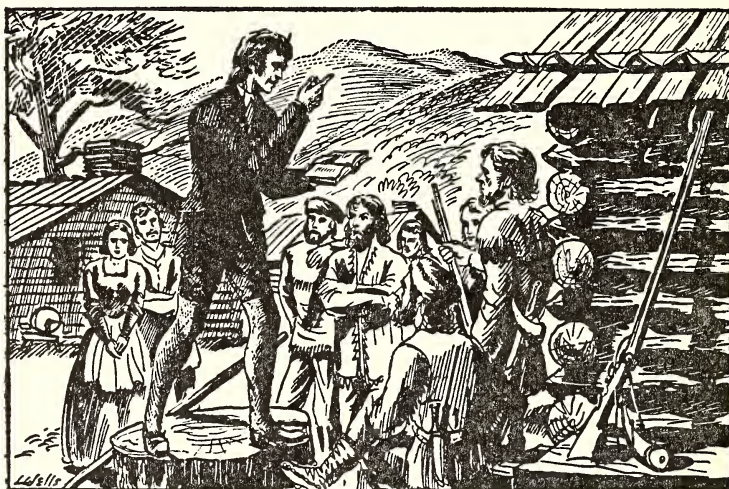
METHODISM IN WESTERN NORTH CAROLINA

Braxton Craven	83
Brevard College, Brevard	87
Pfeiffer College, Misenheimer	91
Annie Merner Pfeiffer Chapel, Bennett College	93
Greensboro College, Greensboro	97
The Duke Chapel, Durham	99
The Methodist Building, Statesville	104
Methodist Home, Charlotte	107
The Children's Home, Winston-Salem	110
Shackford Hall and Paul B. Kern Youth Center, Lake Junaluska .	121
Camp Tekoa, Hendersonville	129
World Methodist Building, Lake Junaluska	135
Cherokee Methodist Church	137
Ward Memorial Methodist Church, Hong Kong	144
Bariloche Methodist Church, Bariloche, Argentina	146
St. John's Methodist Church, Charlotte	151



LOG CABINS AS CHURCHES

Soon after the pioneer raised his log cabin the circuit riding preacher was at his door.



OPEN AIR PREACHING

Circuit riders in the early days preached often in the open air wherever a group of people could be gathered.

states that Whitefield secured 12,000 acres of land in North Carolina which he sold to Count Zinzendorf and on which the Moravians developed their communities, but this seems to lack verification.

Woodmason also said that the reason his congregation was not larger was "that there are a gang of Baptists or New Lights over the river to whom many on that side resort and that on Swift Creek ten miles below a Methodist has set-up." ³

Even earlier, in 1760, James Reed wrote from New Bern, North Carolina, to the Society for the Propagation of the Gospel that "great numbers of dissenters of all denominations came and settled among us from New England, particularly Anabaptists, Methodists, Quakers, and Presbyterians. The Anabaptists are obstinate, illiterate, and grossly ignorant; the Methodists, ignorant, censorious, and uncharitable." Again Reed wrote from New Bern on June 25, 1761, that "the Methodists of late have given me a good deal of trouble along the borders of my parish by preaching up the inexpediency of human learning and the practice of moral virtue, and the great expediency of dreams, visions, and immediate revelations." On December 26, 1761, he stated that "the fervor of the Methodists upon the skirts and borders of my parish is very much abated, and the little ground they had gained in this country, I verily believe, will, in a few months, be totally lost." On December 21, 1764, Reed described the visit of George Whitefield to New Bern and quoted him as saying that the sect known as Methodists had been improperly named, for none were properly so-called except the followers of himself and Mr. Wesley.⁴ Thus it appears that there were Methodists in North Carolina before Societies were organized in either Maryland or New York, which are contenders for the distinction of having the first in America.

Grissom thought that the persons called Methodists were really New Lights, but his point does not seem to be well taken. The New Lights were Presbyterians, although some Baptists were so-called. But Methodists never were called New Lights. Grissom stresses the statement of Whitefield that a sect was improperly called Methodists, but this may be explained by Woodmason's remark that the people called Methodists by him would not adopt Whitefield's principles.

The writings of Reed and Woodmason were re-enforced by Jesse Lee, who wrote in the first history of American Methodism ever published that "previous to the year 1766, some of the members of the Methodist Society from Europe settled in the United States, but were scattered about as sheep having neither fold nor shepherd."

The Society in New York, which Lee regarded as the first, was formed in 1766.

George Whitefield visited America seven times and was in North Carolina on several occasions. He was in New Bern in 1739 and at Bath in 1748. He was a member of the "Holy Club" at Oxford, formed by Charles Wesley in 1729 and then virtually taken over by his brother John, and the members of this club were called Methodists. John and Charles Wesley came to Georgia on their unsuccessful mission in 1736, but for some reason they did not call themselves Methodists, although the name had been given to them several years earlier in England. But there were "Whitefield Methodists" in the Colonies after 1738 and Whitefield organized what has been called the first Society in America at Lewes, Delaware, in 1739.⁵



JOSEPH PILMOOR

JOSEPH PILMOOR

Joseph Pilmoor and Richard Boardman were the first missionaries sent to America by Wesley, although John King and Robert Williams arrived earlier as "unofficial Methodist missionaries." Pilmoor and Boardman reached Philadelphia on October 24, 1769. Pilmoor started on a southern trip in 1772 and organized the first Methodist Society in Virginia at Portsmouth on November 14, 1772, and he formed another at Norfolk two days later.

Pilmoor entered North Carolina in 1772 and traveled through the whole eastern section of the Colony. He first visited Currituck Court House and preached in an Anglican chapel, which was doubtless at Coinjock and which, according to Dr. Thomas Coke, was regularly used by the Methodists, who at that time were actually Anglicans, since the Methodist Episcopal Church had not been organized. Here he was entertained by Colonel Hallowell Williams, an active Methodist, who later was a member of the Congress held at Halifax in 1776. He was the first man to entertain a Methodist preacher in North Carolina, and he accompanied Pilmoor for a considerable distance. Pilmoor passed on to Edenton, Washington, Bath, New Bern and Wilmington.⁶

WILLIAMS AND RANKIN

The second preacher was Robert Williams, who, at the first American Conference at Philadelphia in 1773, was appointed to the Petersburg Circuit in Virginia and who extended the Circuit into North Carolina the following year. It has been said that he organized the first Society in the State in 1774.⁷ Williams led Jesse Lee, probably the leading personality in early American Methodism next to Francis Asbury, into the ministry. He published the Works of John Wesley without permission, for which he was rebuked but allowed to sell his stock, and it was said of him that he printed the first Methodist book, aided in building the first church, was the first to locate, the first to marry, and the first to die.⁸ When he married it became necessary to locate, and he settled between Suffolk and Norfolk in Virginia, where he died on September 26, 1775.

The circuit formed by Williams was called the Brunswick, and while all boundaries in that period were uncertain, it is presumed that it extended into North Carolina; in 1774 the Conference appointed to it John Wade, Isaac Rollins and Samuel Spragg.⁹

Thomas Rankin crossed the Roanoke River into North Carolina and preached on July 23, 1775. When John Wesley called for a second team of missionaries for America Thomas Rankin and George Shadford volunteered and were sent. It was to Shadford that Wesley wrote his famous letter: "I let you loose, George, on the great continent of America. Publish your message in the open face of the sun and do all the good you can." At the second Conference in 1774 he was appointed to Philadelphia, "to change in three months," but in 1775 he seems to have had a roving commission, as the Minutes of the Conference held in May of that year stated that he was "to

travel till the month of December and then take a quarter in New York."

At a quarterly meeting held in North Carolina on July 30 he stated that "no chapel in Virginia would have contained one-third of the congregation." Therefore, a "brush arbor" was erected which could accommodate two or three thousand people, and there a love feast was held which "began at eight or nine on Wednesday morning and continued till noon."¹⁰

CAROLINA CIRCUIT

The Conference at Baltimore in May, 1776, created the Carolina Circuit, the first to lie wholly in North Carolina, but its exact boundaries are not known. The preachers assigned to it were Edward Dromgoole, Francis Poythress, and Isham Tatum. All these were well known in early Methodism on these shores.

Dromgoole was an Irishman who became a Methodist in his native land and read a recantation in a Catholic church at Sligo. He came to America in 1770 and was led into the ministry by Robert Strawbridge, another Irish immigrant who introduced Methodism in Maryland and probably in America, and who raised up more preachers than any other man. Dromgoole began preaching in 1774 and was appointed to Baltimore at the second Conference. Asbury referred to him as "a good man, but entangled with a family," a fact which Asbury deplored because, he said, "We shall have no preachers but young ones in a few years; they will marry and stop." Therefore he advocated the building of houses for preachers' wives and supplying their families with food. Dromgoole married a Miss Walton of Virginia.

He was a prominent member of the Christmas Conference at Baltimore which organized the Methodist Episcopal Church, the first Methodist denomination in the world. When the Revolutionary War broke out he took the oath of allegiance and carefully retained his certificate as proof of loyalty to his adopted country. He retired from the traveling ministry in 1786 and lived in Brunswick County, Virginia, as a local preacher, where he died in 1835 at the age of eighty-four. One of his sons was for many years a Congressman, and a grandson was a professor in Randolph Macon and LaGrange Colleges and the University of Alabama.

The appointment to which he was sent in 1776 was the Carolina Circuit, but the membership statistics were listed under North Carolina, the first time the name of the State appeared in the Minutes. The membership was six hundred and eighty-three, making

it the third largest of the twelve circuits; he added two hundred and fifty-seven, bringing the total to nine hundred and forty in 1777; it was then second only to the Brunswick in size.

In 1782 Dromgoole returned to the Edenton area of North Carolina to form a new circuit. He was received kindly by the Rev. Mr. Pettigrew, an Anglican, and he visited several points, including Plank Bridge on the Pasquotank River, Indian Town, Yeopin Church, and other places. In 1784 he was sent to the Mecklenburg Circuit and then to the Bertie Circuit.

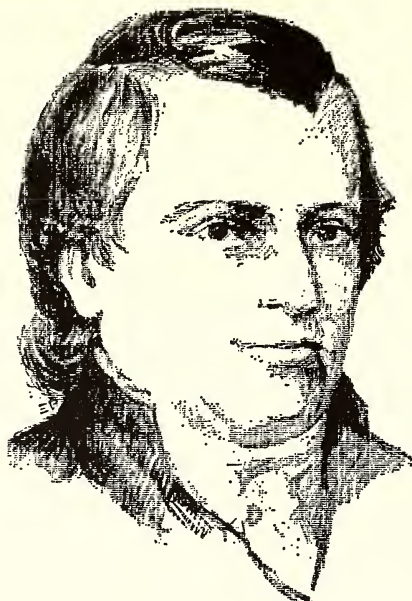
NORTH CAROLINA CIRCUIT

At the Conference held near Deer Creek in Hartford County, Maryland, in May, 1777, the Circuit for the first time appeared as North Carolina. The preachers were John King, John Dickins, Lee Roy Cole and Edward Pride. Two of these were of such significance in North Carolina that they deserve further mention.

John King was the third Methodist preacher in the State; most unusual, he was a graduate of Oxford University and a London medical school. He was converted by John Wesley and disinherited for that reason; whereupon he came to America in 1769. Since he had no credentials from Wesley, he preached in the Old Potter's Field, later Washington Square, in Philadelphia. He preached the first Methodist sermon in Baltimore in 1770 from "a blacksmith's block at the corner of French and Broad Streets." He was a member of the first Conference in 1773 and was sent to New Jersey. The next year he was sent to Norfolk, Virginia, from which point he seems to have extended his circuit into North Carolina. During that year he married Miss Sallie Seawell of Brunswick County, Virginia.

King's name does not appear in the Minutes of 1776, when he probably located because of his marriage and the Revolutionary War. He does not appear after his North Carolina appointment in 1777. He purchased a home in Franklin County, North Carolina. His neighbor was the Rev. Major Green Hill, a local preacher, an officer and chaplain in the Revolution, who had married Mrs. King's sister. In 1789 or 1790 King moved to a farm near Raleigh. He died in 1794 while on a visit to New Bern. Two of his sons and a grandson were Methodist preachers.

When Green Hill moved to Tennessee in 1799 his home was secured by one of John King's sons. His great, great, great, grandson lives there today and the house has been officially designated by the General Conference as a shrine of American Methodism.



JOHN DICKINS

JOHN DICKINS

John Dickins, another of the preachers on the North Carolina Circuit in 1777, was probably the most noted early Methodist preacher in the State and one of the most distinguished in America. He was born in London on August 24, 1747, and educated there and at the famous Eton College. He came to America sometime before 1774, was converted in Virginia, and became a traveling preacher in 1777. His first appointment was to North Carolina. In 1780 he was sent to the Roanoke Circuit, a part of which was in North Carolina. Asbury visited him in his home on Fishing Creek in Halifax County, North Carolina, and reported that "his voice is gone."

There Dickins prepared the first plan for a Methodist school in America, and the first money ever given for Methodist education in the country was donated by Gabriel Long and a Mr. Bustion. Asbury called the projected institution "a Kingswood school in America." Presumably it was to be in North Carolina, and a Cokesbury School was actually established on the Yadkin River near Phelps Ferry in Davie County around 1793, but it had a short life.

Dickins located at the end of 1780, perhaps because of his lost

voice and also because he married Miss Elizabeth Yancy. Asbury visited him again on April 5, 1783, and persuaded him to re-enter the itinerant ranks and go to New York. Wesley Chapel or John Street Church, the first in New York and perhaps the first in the country, had been behind the British lines during the Revolution and had disappeared from the Minutes for six years following 1777. Actually, the Society had functioned throughout the war under the care of laymen. It is said that in the city Mrs. Dickins was the first woman ever to live in a Methodist parsonage.

Dickins met Dr. Thomas Coke when he arrived in New York in 1784, sent by Wesley to organize the Methodists into a Church and to consecrate Francis Asbury as a Superintendent; Asbury, however, was too wise to accept office, so soon after the Revolution, on the appointment of an Englishman, and he insisted upon election by the preachers. Coke spent the night with Dickins, who doubtless informed the newcomer of his plan for a school. Coke wanted a college, and Cokesbury College was established in Maryland by the ensuing Christmas Conference. So Dickins may be regarded as the father of Methodist education in America.

He was a member of the Christmas Conference and gave the name to the new Church. He was there elected to Deacon's orders. He was doubtless present at Green Hill's home near Louisburg where the first Conference of the Methodist Episcopal Church was held on May 19, 1785; previous Conferences since 1773 had represented Societies within the Anglican or Episcopal Church.

In 1785 Dickins returned to North Carolina under appointment to the Bertie Circuit. This was the first Conference at which Elders were assigned to groups of circuits; the Elder was Enoch Matson and the Circuits were Bertie, Sussex, Brunswick, and Mecklenburg, the last three being in Virginia.

While on this circuit, in 1786, Dickins prepared the first *Discipline* in the present form; it had previously been in the form of questions and answers. This edition was published the following year in a pamphlet. When Dickins prepared it he was doubtless living in his own home near Halifax.

From the Bertie Circuit he returned to New York and in 1789 he became the first Book Agent or Superintendent of the Book Concern. He advanced \$600 of his own money as the original capital of the organization which became the multi-million dollar Methodist Publishing House, which has branches across America from coast to coast. Dickins remained at his post in Philadelphia during three

epidemics of yellow fever, from which he died on September 27, 1798, and was succeeded as Book Agent by Ezekiel Cooper.

Asbury visited his widow, the former Elizabeth Yancy of North Carolina, on March 13, 1815, and in a letter to Ezekiel Cooper on October 4, 1798, he referred to Dickins as "the generous, the just, the faithful, skillful Dickins." Asbury Dickins, a son, became prominent in government service and it appears that he had some connection with the Book Concern, since in a letter to Cooper, Asbury told him "to assist Asbury Dickins in conducting the work as heretofore" and mentioned several publications that were needed. In his will Bishop Asbury provided that Mrs. Dickins should be paid eighty dollars annually should she survive him and continue to be a widow.

John Dickins was the first author in American Methodism; Nathan Bangs referred to his *Scriptural Catechism* as "a body of divinity in a few words." His first publication as Book Agent in 1789 was the *Christian Pattern* by Thomas á Kempis, and this was followed in the same year by *Saint's Everlasting Rest*, the *Methodist Discipline*, a hymn book, and the *Arminian Magazine*.

The last named was the first Methodist periodical in America. It also was a North Carolina product, having been conceived in 1789 at a Conference held at McKnight's Chapel near Clemmons in Forsyth County in the present Western North Carolina Conference. The preface was signed by both Asbury and Coke in "North Carolina, April 10, 1789." Two volumes were published in 1789 and 1800. It then disappeared and was revived as the *Methodist Magazine* in 1818 and has continued under various names and forms until the present day.¹¹

Thus from North Carolina came the first plan for a Methodist school, the first money for education, the first *Discipline*, and the first periodical.

THE ORDINANCES

In 1778 the Revolutionary War was raging and the Methodist Societies were approaching a crisis over the administration of the ordinances. Asbury was in seclusion in Delaware and his name does not appear in the Minutes, and no English preacher received an appointment. The membership was not itemized by circuits, but it was stated that there were twenty-nine preachers and 6,095 members, a shrinkage in both categories.

A critical situation developed in 1779. For a considerable period there had been agitation concerning the ordinances of baptism,

marriage, and the sacrament of Holy Communion, and this eventually led to the organization of the Methodist Episcopal Church as an independent denomination. Both preachers and people demanded the ordinances in their own Societies and chapels. This was opposed by both Wesley and Asbury, who regarded the Methodists as members of the Church of England or Episcopal Church, and insisted that they resort thereto for the ordinances. This the American Methodists refused to do, since the Episcopal Church was regarded as a British institution and the colonies were at war with England.

The question was raised in many of the Conferences. Robert Strawbridge in Maryland refused to be bound by the restrictions and was specifically exempted from them by the Conference, and he administered the ordinances as he saw fit. Then in 1779 the Virginia preachers revolted, and in a Conference at Broken Back Church in Fluvanna County they ordained each other and decided to administer the ordinances.

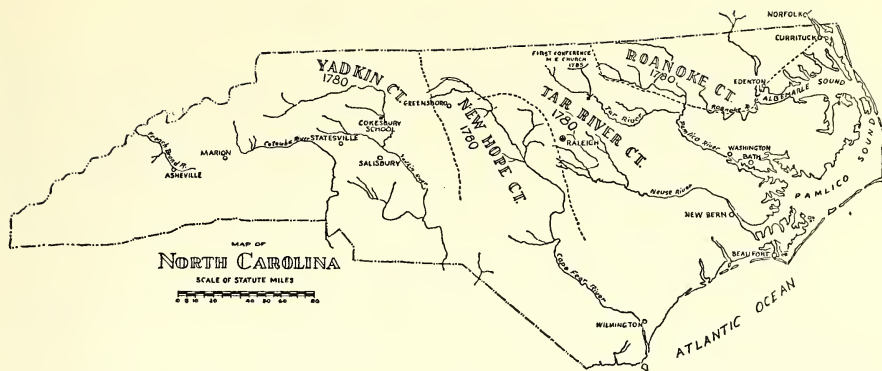
There were two conferences that year. The northern preachers met at Thomas White's in Kent County, Delaware, on April 28, 1779. Sixteen preachers decided to take appointments; among these were Francis Asbury, who was sent to the Delaware Circuit along with four others, one of whom was Freeborn Garrettson. This Conference was held, according to the record, "for the convenience of the preachers in the northern stations" and because "it was unadvisable for brother Asbury and brother Ruff, with some others, to attend in Virginia," although it was regarded "as preparatory to the Conference in Virginia." To the question "shall we guard against a separation from the Church," apparently the Episcopal Church, the answer was, "By all means." It was here decided that Asbury should "act as general assistant in America, . . . because of his age, because originally appointed by Mr. Wesley, and being joined with Messrs. Rankin and Shadford, by express orders from Mr. Wesley."¹²

The Conference held at Broken Back Church in Virginia on May 18, 1779, was more important. There were forty-nine preachers, more than three times as many as the number at the northern meeting, and the statistics of all the circuits, including those in the North, were published in the Minutes; there were twenty-one circuits and 8,577 members. Among the preachers were such leaders as John Dickins, James O'Kelly, Andrew Yeargan, Lee Roy Cole, William Glendenning, William Watters, and Freeborn Garrettson; strangely enough, the last named, who had been appointed in the North to Delaware with Asbury, was at the Southern Conference also appointed to the Frederick Circuit with William Glendenning.¹³

In spite of the "unadvisability," Asbury did attend the Virginia meeting, taking with him William Watters, Freeborn Garrettson, and Edward Dromgoole, who had located because of his marriage and did not receive an appointment at either Conference, although he was living in Virginia. Asbury, according to his *Journal*, "stood back," but his group was invited to the meeting and Asbury presented various documents, made a statement, and then preached. He asked that the action of the southern preachers be suspended for one year. This was agreed to on the following day and Asbury departed.¹⁴ At the Conference held at Baltimore on April 24, 1780, which was two weeks before the agreement, the Minutes recorded the question, "Does this whole Conference disapprove the step taken by our brethren in Virginia?" and an affirmative answer was returned. All the appointments were listed but those in Virginia appeared separately from those in the northern area.¹⁵ In all these proceedings the preachers in North Carolina adhered to the southern group and were listed under the Virginia appointments.

FOOTNOTES FOR CHAPTER I

1. *World Almanac*, 1962, p. 192, 617.
2. One of these was a Baptist.
3. Woodmason, Charles, *The Carolina Backcountry on the Eve of the Revolution*, p. 20, 76, 77.
4. Saunders, W. L., Editor, *Colonial Records of North Carolina, 1629-1776*, VII, p. 265, 594, 595, 1061, quoted by W. L. Grissom: *Methodism in North Carolina*, p. 29-31.
5. Whitefield, George, *Journals*, p. 336; Radio address by Rev. John C. Calhoun of Georgetown, Delaware.
6. Pilmoor, Joseph, *Journal*; Grissom, *op. cit.*, p. 32-40; Wheeler, John H., *History of North Carolina 1663-1850*, and *Arminian Magazine* Vol. I, 1789, p. 340, cited by Grissom, *op. cit.*, p. 28.
7. Lee, Jesse, *A Short History of the Methodists in the United States of America, Beginning in 1766, and Continuing Till 1809*, p. 51.
8. Bennett, William W., *Memorials of Methodism in Virginia*.
9. Grissom, *op. cit.*, p. 44, says that the preachers in 1775 were John King, John Wade, and Isaac Rollins, but the Minutes of 1774 show that King was appointed to Norfolk in that year and in 1775 he was sent to Trenton.
10. Grissom, *Ibid.*, p. 44.
11. *Minutes of the Conferences Annually Held in America 1773-1813 Inclusive* (Hereinafter cited as *Minutes of the Conferences*); Grissom, *op. cit.*, p. 134-145; *Arminian Magazine*; *Methodist Magazine*. The present writer has gathered a complete set of the *Arminian Magazine* and the *Methodist Magazine* as well as their British counterparts.
12. *Minutes of the Conferences*, *op. cit.*, p. 18, the Minutes of the Conference in Kent County, Delaware, April 28, 1779.
13. *Ibid.*, p. 21 The Minutes of the Fluvanna Conference in Virginia, May 18, 1779.
14. Asbury, Francis, *The Journals and Letters of Francis Asbury*, Edited by Elmer T. Clark, J. Manning Potts and Jacob S. Payton, Volume I, p. 349, 350, 380, covering the dates of May 9, 10 and October 5, 1780. (Hereinafter cited as *Asbury's Journal*).
15. *Minutes of the Conferences*, *op. cit.*, p. 23. The Minutes of the Conference at Baltimore, April 24, 1780.



Map of North Carolina Circuits in 1780.

CHAPTER II BEGINNINGS IN THE WEST

The administrative machinery of early Methodism took form slowly. At the first Conference in 1773 there were five circuits, ten lay preachers, and eleven hundred members in Society. Until 1778 there was one Conference held annually, in 1779 there were two, in 1785 there were three, and by 1788 the number had increased to six. But they were all regarded as one Conference with sessions in different places.

The office and responsibility of the general superintendency also developed slowly. At the Conference in 1784, the first session being at Ellis's Preaching House in Virginia and a second at Baltimore, both held before the Christmas Conference which organized the Church, the General Assistant was allowed twenty-four pounds, "with his expenses for horses and travelling"; there were thirty-six Assistants and the person who was to receive the money was not named, although it was probably Francis Asbury, whose name appeared first in the list.

THE CHRISTMAS CONFERENCE

At the Christmas Conference in Baltimore in 1784-1785, Asbury and Thomas Coke were made Superintendents. In 1788 the term was changed by Asbury to Bishops; this act evoked objections, led by Jesse Lee and acquiesced in by John Wesley himself, who wrote a sharp and famous letter to Asbury on the subject. But the word was allowed to stand by the General Conference, since Wesley's own words and actions indicated that he regarded the terms as

synonymous. The Conference in 1789 recorded the question, "Who exercises episcopal supervision," and named Wesley, Coke, and Asbury. Thereafter the question was for many years, "Who are elected by the unanimous suffrages of the General Conference to superintend the Methodist connection in America?" In 1800 and 1801 the term "Bishop" was used; then it became "Superintendents" in 1802, and was "Bishops" thereafter.

In 1785 the circuits, save those in Georgia, were grouped under Elders. The term Presiding Elder was used in 1789; it was Elder again from 1790 to 1797, when Presiding Elder again became the title. In 1801 the appointments were designated by Districts and the following year the Annual Conference first appeared.

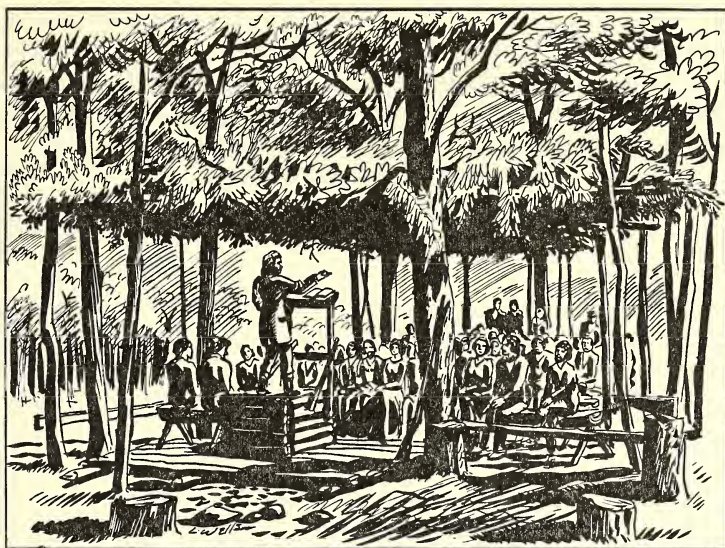
It has been pointed out that the Carolina Circuit, the first to lie wholly in North Carolina, was reported in 1776, and North Carolina appeared in the summary of members. It was North Carolina in both the appointments in 1777, Carolina again in 1778, after which the name of the State disappeared.

In 1779 at the meeting of the southern preachers in Fluvanna County, Virginia, the Roanoke, Tar River, and New Hope Circuits appeared. Boundaries were indefinite but the first named was at least partly in North Carolina, covering the northeast and eastern sections. The last two were wholly in North Carolina. In 1780 the Yadkin was added. Methodism in Western North Carolina developed from three streams of migration; the earliest from the eastern seaboard, mainly from Virginia, then from South Carolina up the rivers and finally across the mountains from Holston Country.

WESTERN NORTH CAROLINA

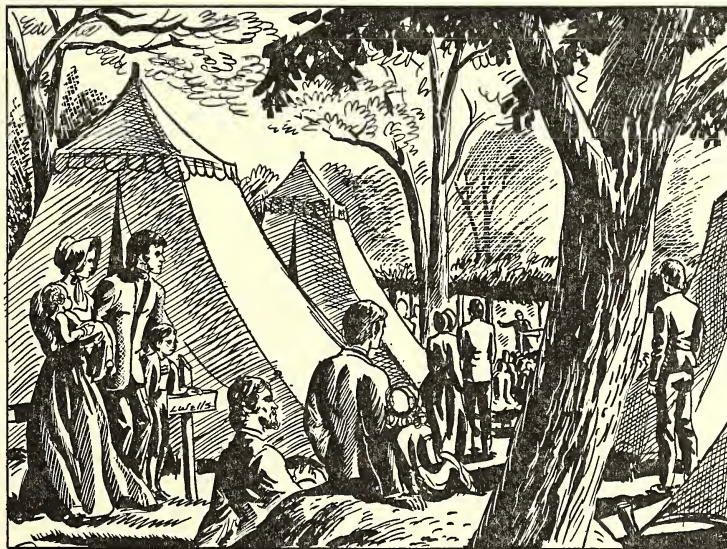
The Tar River extended west of Raleigh and was in the present North Carolina Annual Conference. The New Hope extended west of Greensboro and was largely in the present Western North Carolina Conference. The Yadkin extended to Asheville and westward to the Tennessee line and beyond, since no circuits were reported in that State.¹

The preachers sent to the New Hope Circuit in 1779 were James O'Kelly and Philip Adams, and Andrew Yeargan and William Moore went to the Tar River. O'Kelly, one of the leading preachers who established the New Hope Circuit, was on the Tar River Circuit in 1780, and labored in many other places in North Carolina. He became dissatisfied in 1789 over the formation of the Council, which was organized to exercise an advisory supervision over the whole work, since there was no such body as a General Conference.



"BRUSH ARBOR" CHURCHES

In the frontier period when cabins and barns proved too small, services were held under brush arbors.



CAMP MEETINGS

Great numbers of people were converted in camp meetings in the early days of Methodist history in North Carolina.

O'Kelly was a member of the Council and attended its first session on December 1, 1789, but he soon thereafter began agitation against it. He called a meeting in November, 1790, which was attended by William McKendree, and induced the twenty-two preachers present to send no member to the Council. O'Kelly favored a General Conference and such a body met at Baltimore on November 1, 1792, the first since the Christmas Conference in 1784. He introduced a proposal providing that if a preacher objected to an appointment he might appeal to the Conference, and if the body approved the objections he should be given another charge. After a debate of three days, during which Asbury retired, since his administration was involved, the proposition was rejected by a large majority; whereupon, O'Kelly led his followers out of the Conference. McKendree went with him but soon returned and received an appointment the following year.

The O'Kellyites organized as the Republican Methodists, which eventually united with dissident Baptists, Presbyterians, and Disciples to become the Christian Church, which united with the Congregational Church in 1931.² The schism resulted in a loss of around 10,000 white members and was felt statistically for several years. One of those who wrote against O'Kelly was Nicholas Snethen, who in 1830 withdrew and helped to form the Methodist Protestant Church.

The schism had its greatest influence in North and South Carolina. A paper called *The Christian Sun* was published at Hillsboro in 1844 and was later moved to Pittsboro, Raleigh and Elon College. O'Kelly himself settled in Orange County, North Carolina, and established a church to which he gave his own name. He died there on October 16, 1826, at the age of ninety-one.

BEVERLY ALLEN

When the circuits were grouped under Elders in 1785, the Yadkin was under Henry Willis and the preachers were Henry Bingham and Thomas Williamson. The Salisbury Circuit had been formed in 1783 by Beverly Allen, and the Elder was Richard Ivy, (Ivey), with Joshua Hartley and Hope Hull as preachers. Reuben Ellis was over a group which included the Tar River and New Hope Circuits, and Enoch Matson had under him four circuits, one of which was the Bertie, formed in 1783, and received Edward Morris and John Baldwin as preachers.

Living at Salisbury was Mrs. Henrietta Cole Fishburn, who was born at Cheraw Hills in South Carolina. She had never heard of the Methodists, but she attended the meeting held in a school

house by Beverly Allen in 1783 and was converted under his preaching. When Bishop Asbury held a Conference in Salisbury in 1786, it was attended by twenty-four preachers, and seven of them were entertained in the Fishburn home. Three years later the family left the State.³

Beverly Allen was on trial in 1781 and appointed to the Isle of Wight. He was made an Elder in 1785 at the Conference held at Green Hill's, the first of the new Church, and was sent to Georgia. He was one of the most popular preachers but has the dubious distinction of being the first to be expelled from the Conference. He was on the Edisto Circuit in South Carolina when he was dropped for a "flagrant crime" in 1792.

He then returned to Georgia where he and his brother operated a store in Elbert County. In 1795 a warrant was issued against him for failing to pay for his stock of goods, and when the U. S. Marshall, Major Forsyth, came to serve the warrant, he was killed by Allen. He was arrested but escaped to his home, where he was apprehended and lodged in jail. The jail was stormed by two hundred men and the prisoner was released. He went to Logan County, Kentucky, which was called "Rogue's Harbor" because of the large number of criminals there, and he practiced medicine and became a Universalist. The famous Peter Cartwright boarded in Allen's home while attending school at nearby Russellville and was with him when he died. At the end it was said that he felt that he was "eternally doomed." ⁴

HOPE HULL

Hope Hull had a happier history. He was born in Maryland on March 13, 1763, and doubtless attended the Christmas Conference. At any rate he was appointed to Salisbury, his first charge, at the first Conference of the newly-organized Church at Green Hill's house near Louisburg, North Carolina, in April, 1785, when he joined the Conference. He was a popular man and was mentioned in complimentary terms by Dr. Thomas Coke. He served in South Carolina, Virginia, and Georgia, and with Jesse Lee in New England. He organized the Society at Mount Zion, near Mount Gilead, in Montgomery County, North Carolina, where camp meetings were held annually for fifty years.

In May, 1790, Hull and Richard Whatcoat, who later became a Bishop, went with Asbury to Kentucky, traveling the old Wilderness Trail through Cumberland Gap. This was dangerous Indian country and the party passed the graves of twenty-four persons who were scalped and killed in "McNitt's Defeat" on the night of October 3,

1787. The travelers were accompanied by an armed guard, and the discovery of an old powder horn bearing the name "Francis Asbury, May 1, 1790," and presumably carried by him, indicated that the Bishop himself was armed.⁵

In 1795, Hope Hull married a relative of the rich and politically prominent General David Meriwether of Georgia. He located and lived at Athens, Georgia. There he established Washington Academy, the forerunner of the University of Georgia, of which he was a trustee and at one time the acting president. He died on October 4, 1818. His three children were born in Athens; one son, Asbury, was a lawyer, banker and first President of the Southern Mutual Insurance Company, and another, named Henry, was a physician and a Trustee and Professor of mathematics at the University of Georgia.⁶

DANIEL ASBURY

In 1787 Daniel Asbury appeared in North Carolina and for nearly forty years was to serve Methodism in the State. He was not related to Bishop Francis Asbury, who never married and the only other child of his parents died in infancy, but Daniel served under the Bishop for many years, was a close friend and correspondent, and who was a dozen times mentioned in *Asbury's Journal*.

Daniel Asbury was born in Fairfax County, Virginia, on February 18, 1762. He went to Kentucky when he was about sixteen years old and was there captured by Indians and taken to the Far West and to Canada. During the Revolution he was captured by the British and jailed in Detroit, but after five years of imprisonment he escaped and returned to Virginia. There he was converted and joined the Conference in 1786, being sent to the Amelia Circuit. The following year he was assigned to the Halifax Circuit in North Carolina. In 1788 he was sent to the French Broad Circuit in the western part of the State, then to the Yadkin, and in 1790 he was sent to form the Lincoln Circuit, which covered three counties and parts of two others to the Tennessee line.

Asbury, on coming to North Carolina settled near Terrell, where he met and married Nancy Morris. He retired from the Sugar Creek Circuit in 1824 and died at Terrell the next year. In the Rehobeth churchyard is a marker at this grave with this inscription: "Rev. Daniel Asbury, the pioneer preacher of Methodism in Western North Carolina, was born February 18, 1762, died May 5, 1825. He organized here the first Methodist Church in the State, west of the Catawba River. The first church building was erected in 1791. The first camp meeting was held here in 1794." ⁷ He was born

on Sunday, captured by Indians on Sunday, returned on Sunday and died on Sunday. Numerous descendants of Daniel Asbury live today in the territory of the Western North Carolina Annual Conference.

THE ERA OF REVIVALS

Revivalism in America was early promoted by the Calvinists, which is somewhat surprising in view of the fact that strict Calvinism taught that some persons are elected to be saved and others are lost. This made evangelism unnecessary and futile, since the eternal status could not be changed. But the Calvinistic preachers were not always consistent and proceeded as if "there was hope for every man."⁸

Beginnings were made in the early eighteenth century by William Tennent and graduates of his "Log College," the forerunner of Princeton University. These were Presbyterians for the most part. In New England a remarkable revival broke out under Jonathan Edwards of Northampton, Massachusetts.⁹ This created around one hundred and fifty new Congregational churches and added approximately forty thousand members, as well as creating and strengthening the churches of other denominations.

Once started in the North, the revival spread through all the colonies and was especially influential in Virginia. In this area the movement was taken over by the Methodists, whose doctrine of free grace and salvation by faith alone and their opposition to Calvinism exactly fitted them for evangelistic activity.

From the "Old Brunswick Circuit" in Virginia the Methodist preachers brought revivals into North Carolina. In 1802 there was a great revival on the Salisbury District under the leadership of James Douthet and William McKendree. Thomas L. Douglass on the Swannanoa (Swanino) Circuit led "the greatest meeting ever held in Buncombe County." There were similar revivals at Morganton and on the Caswell, Haw River, Tar River, Bertie, Amelia, Mecklenburg, Halifax, and practically all the circuits existing in the early nineteenth century.

Bishop Asbury stimulated and led in the movement. Among the other noted leaders were Peter Cartwright, Peter Doub, the eccentric Lorenzo Dow, and the other notable Methodists of the day. For nearly one hundred years the main growth of the Church came as a result of the revivals.

The revivals became scenes of extreme emotional excesses. The most peculiar of these was "the jerks," in which the body jerked

and swayed with considerable violence. The seizure came upon enemies of the movement who attended with the purpose of breaking up the meetings. The Rev. Jacob Young in his *Autobiography* stated that "sometimes at hotels this affliction would visit persons, causing them, for example, in the very act of raising the glass to their lips, to jerk and throw the liquid to the ceiling, much to the merriment of some and alarm to others. I have often seen ladies take it at the breakfast table. As they were pouring tea or coffee, they would throw the contents toward the ceiling, and sometimes break the saucer. Then, hastening from the table, their long braids of hair hanging down their backs would crack like a whip." In similar vein an eyewitness described the phenomenon at a camp meeting held in Lincoln County, North Carolina: "I have seen persons exercised in such a way," he said, "that they would go all over the floor with a quick dancing movement, and with such rapidity that their feet would rattle upon the floor like drumsticks."¹⁰

In the midst of the revival era in Methodism the National Holiness Movement swept the Church. Holiness was a Methodist tenet but the controversy concerned the method by which the state was reached. A large number insisted that it was a "second blessing" or a distinct work of grace subsequent to justification or forgiveness, a point which was set forth by John Wesley in some of his writings but seemingly denied by others. Controversy became so sharp in American Methodism that large numbers of people left the Church and formed holiness denominations, such as the Church of the Nazarene, Pilgrim Holiness Church, Wesleyan Methodist Church, Free Methodist Church and several others. Some of these are represented in many areas of Western North Carolina.¹¹

THE CAMP MEETING ERA

The Camp Meeting Era began in the last decade of the eighteenth century under the auspices of the Presbyterians, but it was soon practically taken over by the Methodists. The early leaders were James McGready, a Presbyterian, and John McGee, a Methodist, and his brother William, who was a Presbyterian.

In due course camp grounds were laid out in nearly every section of the country. Preaching stands were erected and during the meetings large numbers of people lived in tents on the grounds. Several preachers were engaged in the services, which continued all day and far into the night. Not infrequently there were scenes of high emotionalism accompanied by shouting and motor manifestations of an extreme character. Men like the famous Peter Cartwright were

in demand as camp meeting preachers, and in his *Autobiography* Cartwright describes the emotional manifestations in detail. On the frontier the camp meetings were of much importance in the social and religious life of the people, and manuals and guides for their direction were printed; in the literature of the period there were histories of camp meetings in New York, Massachusetts, Minnesota, South Carolina, Mississippi, Arkansas and other states, and volumes of camp meeting sermons were published.

While the claim that camp meetings originated in North Carolina is not well founded, they flourished there as elsewhere. John McGee came into the State about 1789 or 1790 and held a camp meeting with Daniel Asbury in Lincoln County.¹² In 1794 another camp meeting was held in the same area and Daniel Asbury was assisted by William McKendree, who became a bishop in 1808, and by William Watters and other well known preachers. Among the numerous other early camp grounds in North Carolina should be mentioned those at Shepherd's Cross Roads near Statesville in Iredell County, Union on Deep River in Randolph County, Mount Gilead in Montgomery County, Town Creek near Wilmington, Wesley Chapel Camp Ground near the village of Plateau in Catawba County and Reems Creek Camp Ground at Weaverville in Buncombe County. None of these survive.

SURVIVING CAMP GROUNDS

In 1794 Daniel Asbury held near the Lincoln-Catawba County line the first camp meeting under Methodist auspices in the State. It was first known as Rehobeth, but reappeared three years later as Rock Springs Camp Ground at Denver, North Carolina and so continues to the present. This camp meeting ground has about five acres of land, 322 cabins, and an open tabernacle with a seating capacity of about 400. Camp meetings have been held on the Rock Springs Camp Ground and its predecessor annually since 1794 with the exception of one year when it was prevented by an epidemic. The meetings are largely attended and on the last Sunday, known as Big Sunday, around 10,000 persons are in attendance. It is owned by a Board of Trustees composed of Methodist men of the area.¹³

The Ball's Creek Camp Ground is located near Maiden in Catawba County, North Carolina. It was established in 1853 and has been in continuous operation, the only exception being in 1890 when no camp meeting was held. The first meeting was held under a brush arbor; about a dozen tents or cabins had been built but most of the people lived in canvas tents and covered wagons. The

arbor was used at the second meeting and many new cabins had been erected. At that time steps were taken to secure a deed to the property. The camp ground has 55 acres with more than 300 cabins, and a tabernacle with a seating capacity of 500. The institution is under the direction of a board of ten trustees.¹⁴

Most of the Camp Meetings passed out of existence and have been replaced by summer assemblies like Lake Junaluska in Western North Carolina, Lakeside in Ohio and Chatauqua in New York, and the prevalent evangelistic method is educational evangelism through the Sunday Schools. But in the period during which they flourished, these gatherings rendered important religious and social services. Multiplied thousands were converted and added to the church membership. The camp meetings brought the people together from their scattered residences. They became acquainted with their neighbors, and a sense of brotherhood was developed among them. Even their emotionalism, in spite of obvious and often extreme excesses, was not without value, since it injected a warming element into the drab existence of many people along the frontier. The churches increased in membership so that thrusts of missions and higher education followed.¹⁵

SOUTH CAROLINA METHODISM AS A MAJOR INFLUENCE

Mountains and rivers were decisive factors in the formation of circuits and annual conferences in the Carolinas. The pioneer trails and trading paths led toward the head-waters, which were fordable under most weather conditions. The circuit riders followed this westward line of march. So the thrust of Methodist pioneers from Virginia and eastern North Carolina reached its southern limits where the rivers broadened and deepened. A new thrust was needed. Bishop Asbury set the stage for this thrust when he left Henry Willis in Charleston, in 1785, to develop the work there.¹⁶ A rapid, north-westward spreading of Methodism resulted.

The next year of 1786 three circuits, Charleston, Broad River and Georgia, were listed under Presiding Elder James Foster. Santee, Edisto and Pee Dee were added in 1787,¹⁷ and Seleuda and Waxhaws in 1788. In three years, circuits had been organized which extended Methodism from Charleston to North Carolina. Santee, which was combined later with Catawba Circuit, came into North Carolina as far as Providence, ten miles from Charlotte.¹⁸

The first conference for preachers, held in South Carolina, was at Charleston, March 22, 1787. A conference has been held annually

ever since. Conferences were held in North Carolina at Lincolnton in 1833, Charlotte in 1842, 1857 and 1865, Wadesboro in 1850, and Morganton in 1867.¹⁹ Conferences at McKnights in 1789, 1790 and 1791, held mainly for the benefit of Holston preachers, were the last convened in Western North Carolina until the one in Lincolnton. The Virginia Conference gave up its territory in North Carolina when the North Carolina Conference was formed in 1837. South Carolina Conference influence was just reaching its peak at that time.

In the year 1800 when, as noted heretofore, Francis Poythress was Presiding Elder over fifteen circuits, stretching from Swannanoa to the Outer Banks of North Carolina, Benjamin Blanton was Presiding Elder over sixteen circuits reaching from Charleston to the Anson, Union, and Catawba Circuits in North Carolina. When the Swannanoa District was formed in 1804 and placed with the South Carolina Conference, the outreach of that conference into North Carolina had about been determined. The circuits in that district were Swannanoa, Morganton, Union and Seleuda. Union was a name used for Lincoln Circuit for some years. Little Pee Dee-Anson Circuit was in Camden District in 1804.

Catawba District circuits of 1810 were Buncombe, Morganton, Union, Lincoln, Rocky River, Montgomery and Wateree. Pigeon Creek in Haywood County was listed in 1814. In 1816 the circuits in North Carolina were Upper French Broad, Black Mountain, Morganton, Lincoln, Sugar Creek, Montgomery and Rocky River.

Methodism was slow in coming to the city of Charlotte. William Terry is presumed to have preached the first Methodist sermon there in the summer of 1814. He was sponsored by Dr. David R. Dunlap who came that year from Waxhaw.²⁰ Bethel Methodist Church, near Midland in South Cabarrus County, dates back prior to 1783. Bethel is about fifteen miles from Charlotte. Harrison, located a few miles below Pineville, was probably a preaching place prior to 1808.²¹ In 1814, Mrs. Margaret Kerr Martin, who lived seven miles north of Charlotte near the Beatty's Ford Road, opened her home for the organization of a Methodist Society. Dr. Dunlap was the first Class Leader. This became Trinity Church.

Sugar Creek Circuit was an appointment in 1815 with William Barnett, Pastor. Named for the creek which runs through Charlotte, it had a regular appointment for preaching in that city. With older churches like Mt. Moriah and New Hope in Anson, Bethel and Mt. Olivet in Cabarrus, and Harrison in Mecklenburg, as well as McKendree in Iredell County, the Circuit drew in a number of new

societies like Trinity, and Bethesda, the forerunner of Asbury near Huntersville. It also had a number of preaching places. Thyatira Presbyterian Church in South Rowan County was probably the Thyatira which was listed as one of these. The years in which it was listed corresponded in general to the years when there was no pastor.²² Also, Thyatira was listed in other years on the Iredell Circuit, which came down to meet Sugar Creek Circuit. A society was organized in Charlotte in 1818 and Dr. Dunlap moved his membership and became the Class Leader there. First Methodist Church dates from that beginning. He is buried in the old City Cemetery north of the First Presbyterian Church.

In 1828 Lincolnton District was listed in the minutes. Charlotte District was set off in 1853 taking over the circuits in lower Mecklenburg and in Union and Anson Counties and beyond. The district centered in Wadesboro for some years, but moved back to Charlotte which became a great center of Methodism. The hub of the work west of the Catawba River shifted to Spartanburg, until 1853 when Shelby became the center of the district. Shelby District persisted until 1928 when the name was changed to Gastonia. In the meanwhile Morganton District came into being and covered the territory west of the Gastonia District until around 1920 when it was changed to Marion District.

Davenport and Rutherford Colleges, although somewhat indigenous to the mountain regions in which they were located, nevertheless, were backed by the South Carolina Conference in their beginnings and through many of their most productive years, both having been started in 1853. Quite a few ministers were trained in Rutherford who served with credit in the South Carolina Conference.

That portion of North Carolina which we have been considering has furnished many able preachers. In this area were born James Douthet and Ruben Ellis. Other pioneers of native birth were James Russell, Anthony Senter and James Stacy. William Martin, who grew up in old Trinity in Mecklenburg County was Presiding Elder of Columbia District, College President and restorer of Washington Street Church in Columbia after the Civil War.²³

In 1850 the South Carolina Conference gave up all of its territory in North Carolina which was east of the Pee Dee River. The counties west of the Pee Dee River in the Shelby and Morganton districts remained in the South Carolina Conference until 1870, when this territory was also transferred to the North Carolina Conference. The territory had 10,686 members and reduced the South Carolina Conference membership by twenty-five percent.²⁴ New

tides of influence were being felt. Railroads and turnpikes, bridges and ferries, the industrialization of the Piedmont and other factors were drawing the people of the North State into a closer civic life. Common interests which had been felt, perhaps even before the Civil War, were causing the Piedmont and eastern plains to move closer together. This was felt in the religious bodies as well.²⁵

HOLSTON INFLUENCE IN WESTERN NORTH CAROLINA

Methodism came to Holston Country with the earliest settlers and spread into Western North Carolina. The Holston River was named for Stephen Holston who settled near its head waters in 1748. Settlements were made at Black's Fort in Virginia in 1769 and Abingdon was founded the next year. On the Watauga River near North Carolina, William Bean of Virginia settled in 1769, presumably the first permanent white settler in Tennessee. Jonesboro was founded in 1770. Edward Cox, a Methodist layman from Maryland came to the vicinity of present day Bristol, Tennessee, in 1773. Edward Morgan, on New River, was active in building the first church in Holston, Page's Meeting House, in 1773. When Jeremiah Lambert went as the first Circuit Rider to Holston in 1783 he found Methodism had preceded him by a decade.²⁶

The British stirred the Indians to hostility against the settlers during the Revolutionary War. French Broad Circuit established in 1788 was not listed again until 1802.²⁷ As Holston country became safer emigrants from Pennsylvania, Maryland, and Virginia came by way of central Virginia, as well as from North Carolina.²⁸ Bishop Asbury came into Holston from the East for the first time in 1802.²⁹ Holston had become a gateway to the West. Its rivers led on and on into Tennessee, Kentucky, Ohio, Georgia and Mississippi. In 1802 Holston District of the Western Conference included Green, Holston, Russell and New River Circuits.

In 1808 Haywood County was cut out of Buncombe. In October of that year Henry Boehm "went to Pigeon Creek to preach to the Dutch," while Bishop Asbury was preaching in Buncombe Court House. Boehm preached six times on this visit among the German speaking people in Haywood. Louisa's Chapel at Clyde, which bears the date of 1798, was probably the recipient of some of this preaching.³⁰ Watauga Circuit was an appointment in 1808 which pointed preachers up the river into North Carolina.³¹

In 1813 the Tennessee Conference was cut out of the Western Conference. Holston District had nine circuits. In 1817 Holston

District listed Ashe. This was that portion of New River Circuit which remained in Holston, for after 1808 New River was listed in Baltimore Conference. Ashe reported 100 members and Jesse Green was the pastor. Hiwassee Circuit was an appointment in 1820. A section in Western North Carolina east of the Hiwassee River was included in a great tract of land purchased from the Indians in 1819. Some of the 106 members of Hiwassee Circuit were probably in North Carolina.³² The Hiwassee Circuit of 1835, then in Asheville District, reported 96 white and 1 Negro members.

In 1824 the Holston Conference was set off from the Tennessee. In its first session the appointments in North Carolina were Ashe, French Broad, and Black Mountain, with other circuits lying partly in the state.³³ After Henderson County was set off from Buncombe in 1828 the Holston Conference appointed a pastor to Franklin Circuit and also to Raibun and Greene River Circuits in South Carolina. Macon and Cherokee Counties were formed in 1838 and 1839 after the "Trail of Tears."³⁴ The Tuckaseegee Valley formed the heart of Jackson County after 1851. Tradition credits Ulrich Keener as being the first Methodist Itinerant in that area in 1847.³⁵

Thus it appears that Holston Methodism was the force for the denomination which spread its network of circuits over the most western part of the state. Price wrote that Holston Conference "has at one time or another embraced Southwestern Virginia west of New River, including two counties in West Virginia, the whole of East Tennessee, Western North Carolina west of Blue Ridge, together with a portion of McDowell County east of it, and small portions of Upper South Carolina and North Georgia."³⁶

The Abingdon District of 1835 listed Jefferson Circuit. The Asheville District listed Franklin, Catawba, French Broad, Reems Creek, Waynesville, and Hiwassee in North Carolina, and Pickens and Greenville in South Carolina. The circuits averaged more than six local preachers and listed members ranging from 96 white and 1 Negro members on Hiwassee to 723 and 64 on French Broad. One-seventh of the Holston members were in North Carolina.³⁷ Holston Conference met at Reems Creek near present day Weaverville in 1836 and in 1844. It met in Asheville six times.³⁸

The society which became Central Church in Asheville was organized by David B. Cumming while he was on French Broad Circuit 1824-25. It remained in a circuit until 1848, when J. S. Burnett was pastor. There were in 1849 sixty-five white and fifty-nine Negro members and two local preachers.³⁹ In 1850 R. N. Price and James A. Reagan were appointed to the Asheville Circuit, which Price

said "embraced the larger part of Buncombe County and a small part of Haywood County. Buncombe embraced at that time the present Buncombe County and the larger part of Madison County. The appointments were twenty-eight, and the circuit was a four-weeks circuit." ⁴⁰ James A. Reagan later studied medicine and practiced in Asheville. He was prominent in Christian Education in Holston Conference and after 1890 served for fifteen years on the Board of Christian Education of the Western North Carolina Conference. He was one of the founders of Weaverville College and its first president. ⁴¹

In 1848 the Waynesville Circuit and Echota Mission covered all of Haywood, part of Transylvania, one-half of Jackson, and a large portion of Swain Counties as they now exist. Ulrich Keener, pastor of this double charge in 1847 and 1848, was placed in charge of the Echota Mission in 1850 and remained there until his death. A school for the Cherokees was authorized in 1850 and was a very successful venture. ⁴²

Following the close of the war between the states, the Holston Conference of the Methodist Episcopal Church was organized in 1865 with twenty-nine ministers from the Methodist Episcopal Church, South, and five transfers. In 1866 this Conference covered the same territory in North Carolina which was covered by the Holston Conference of the Methodist Episcopal Church, South. In the Asheville District it reported 1,007 members in ten charges. ⁴³ The circuits were transferred to the Blue Ridge Conference which was listed under the name of Southern Central Conference in 1879 and in the years immediately before unification in 1939 was known as Blue Ridge-Atlantic.

When Dr. W. W. Bays was appointed to Asheville in 1883 the Methodist Episcopal Church, South, in which he was a minister, and the Methodist Episcopal Church each had one congregation. In the next four years Dr. Bays was instrumental in seeing six congregations begun in Asheville or vicinity. One of these eventually merged with a congregation on Chestnut Street, which became Hillside Street and later merged with the Methodist Protestant Church on Merrimon Avenue to constitute St. Paul's. Bethel was organized in Southwest Asheville, Riverside near the railway station, Weaver Dam to the north, a church west of the river, and Biltmore church. Several of these have merged, relocated, or have been renamed. ⁴⁴

At the peak of this period of prosperity and growth in 1890, the churches of the Methodist Episcopal Church, South, in the Piedmont and Mountains of North Carolina joined forces to form

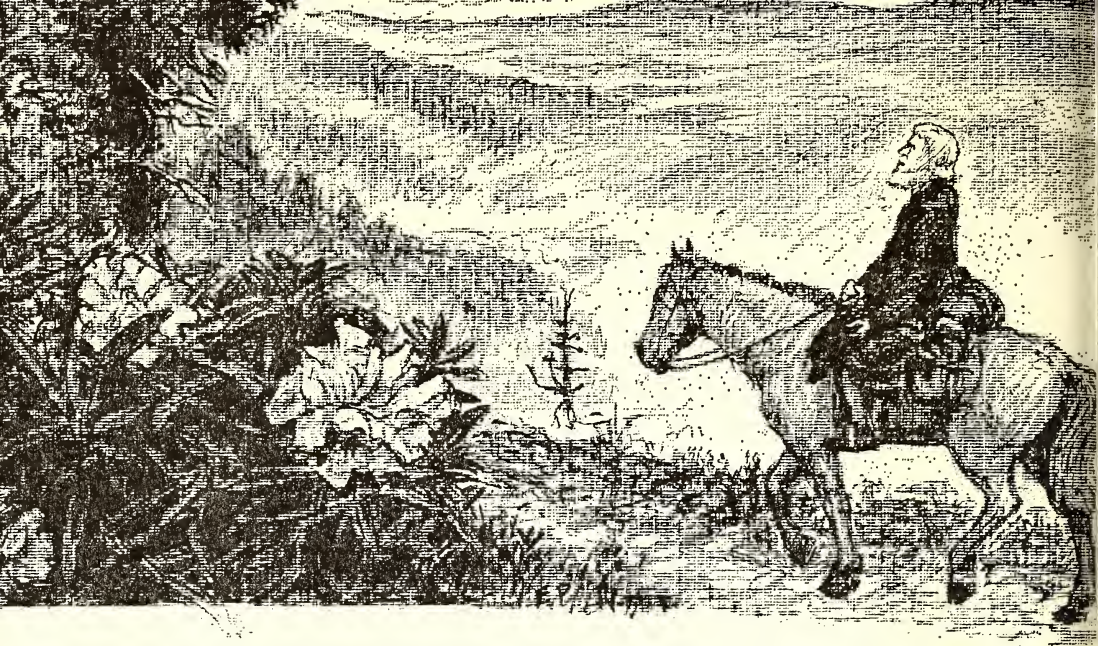
the Western North Carolina Conference. From the Holston Conference Asheville and Franklin Districts were received and other circuits west of the Blue Ridge. By 1900 this former Holston work had grown until Waynesville District was set off. The membership reported in the three districts was Asheville 5,275, Franklin 3,814 and Waynesville 4,367. By comparison Charlotte reported 8,055, Greensboro 7,075, Morganton 6,424, Mount Airy 5,943, Salisbury 6,549, Shelby 7,918, Statesville 8,571, and Winston-Salem 8,123. The districts and additional circuits which had been in Holston Conference provided about twenty per-cent of the membership.⁴⁵ This romantic area of our state lost much of its population to the cities in the first half of the Twentieth Century. A more recent trend of industry and recreation and home building for retirement has given the country a new look.

FOOTNOTES FOR CHAPTER II

1. See frontispiece sketch in Grissom, *op. cit.*
2. Clark, Elmer T., *The Small Sects in America*, p. 61; Grissom, *op. cit.*, p. 175-192, and references therein.
3. Lednum, John, *A History of the Rise of Methodism in America*, p. 374.
4. Cartwright, Peter, *Autobiography*, p. 28; Bowen, Eliza, *Story of Wilkes County*, p. 118-119; Gilmer, George R., *Sketches*, p. 105-106; McIntosh, *History of Elbert County*, p. 71-73; *Asbury's Journal*, I, p. 669 note.
5. *Asbury's Journal*, I, p. 636 note.
6. Grissom, *op. cit.*, p. 251-253; *Asbury's Journal*, I, p. 594 note, 635 note, 745 note.
7. A Methodist historical marker designates the Rehobeth site. Although this inscription indicates that Rehobeth was the first Methodist Church in North Carolina west of the Catawba River, the date of November 29, 1792 on this deed, registered at the Lincoln County Court House, is later than the date of June 25, 1791 which appears on the deed of the Mount Harmony Methodist Church property located in northwest Cleveland County. Although the Mount Harmony deed was recorded in the Rutherford County Court House on January 9, 1794, it was executed nearly three years earlier. The deed was executed by John Latimore and his wife, Jamima, in favor of George Moore, Charles Breadlove, William Williams, Joseph Williams, Hezekiah Davis and Joseph Moore of Rutherford County and Daniel Asbury of Lincoln County. The date on the deed indicates that Daniel Asbury was instrumental in acquiring the property for the Mount Harmony Methodist Church prior to the date on which he helped acquire the property for the Rehobeth Methodist Church. The deeds are very similar in form and language.
8. Sweet, William Warren, *Revivalism in America*, p. 28.
9. Edwards, Jonathan, *Thoughts on the Revival of Religion in New England; Treatise Concerning Religious Affections*.
10. Grissom, *op. cit.*, Chs. 17 and 18. See descriptions of the seizures in Peter Cartwright's *Autobiography*. The author saw radical examples of the jerks in a Negro tabernacle at Augusta, Georgia.
11. There is voluminous literature on revivals. In addition to the works cited, see Cleveland, Catherine C., *The Great Revival in the West*; Gewehr, William M., *The Great Awakening in Virginia*; Powell, J. J., *The Origin and History of the Methodist Camp Meeting Movement in North Carolina*. Weisberger, Bernard A. *They Gathered at the River*; Macfarlan, D., *Revivals in the Eighteenth Century with Sermons by Whitefield*.

BEGINNINGS IN THE WEST

12. Grissom, *op. cit.*, p. 330 says that McGee was born in Randolph County, North Carolina, but other authorities state that "the father of camp meetings" was a Tennessean by birth.
13. Information provided by the Rev. Paul V. Ridenhour, Denver, N. C.
14. Hodges, J. E., *A History of the Ball's Creek Camp Ground*; Information also provided by Rev. John C. Vernon.
15. For further study of Camp Meetings see Powell, *op. cit.*
16. Betts, A. D., *History of South Carolina Methodism*, p. 53.
17. *Ibid.*, p. 53-54.
18. Chrietzberg, A. M., *Early Methodism in the Carolinas*, p. 78.
19. See Appendix A.
20. From a brochure entitled "First Methodist Church, Charlotte, N. C. Program of the Dedication Celebration, March 9th-19th, 1944, together with a Brief History, etc." P. 18.
21. *Asbury's Journal*; II, p. 582.
22. Lingle, Walter L., *Thyatira Presbyterian Church, Rowan County 1753-1948*, p. 28; *Sugar Creek Circuit Minutes*; *Iredell Circuit Minutes*.
23. Betts, *op. cit.*, p. 344.
24. Chrietzberg, *op. cit.*, p. 316.
25. Betts, *op. cit.*, p. 319; Hayes, Johnson J., *The Land of Wilkes*, p. 178; Alexander, J. B., *History of Mecklenburg County*, p. 327, 370, 377.
26. Martin, Isaac Patton, *History of Methodism in Holston Conference*, p. 11; *World Book Encyclopedia*, XVII, p. 119.
27. Price, R. N., *Holston Methodism*, I, p. 289.
28. *Ibid.*, I, p. 65.
29. *Asbury's Journal*, II, p. 362, under September 10, 1802.
30. *Ibid.*, II, p. 581-2.
31. Price, *op. cit.*, II, p. 114.
32. Martin, *op. cit.*, p. 31.
33. Price, *op. cit.*, II, p. 345-346.
34. *Methodist History*, April, 1965, p. 38 "Methodist Mission Work Among the Cherokee Indians before Being Removed," Mary Thomas Peacock.
35. Price, *op. cit.*, III, p. 352.
36. *Ibid.*, I, p. 52.
37. *Ibid.*, III, p. 292-4.
38. See Appendix A
39. Price, *op. cit.*, IV, p. 133-4.
40. *Ibid.*, IV, p. 160.
41. *Ibid.*, IV, p. 162.
42. *Ibid.*, III, p. 252.
43. Martin, *op. cit.*, p. 115-118.
44. Price, *op. cit.*, IV, p. 138. "Weaver Dam" may have been intended for "Beaver Dam." However, there may have been a church which flourished briefly in relation to Weaver Power Company.
45. *Western North Carolina Conference Journal* 1900.



Samuel Edney, the first circuit rider appointed west of the mountains.

CHAPTER III PROGRESS AND PERSONALITIES

When the term Annual Conference first appeared in 1802, there were around two hundred circuits, 358 preachers, and 86,734 members, of whom 18,659 were colored. This was an increase of 13,860 over the previous year.

Many of the circuits were in North Carolina and several were in the present Western North Carolina Conference. Boundaries were, of course, uncertain and in some cases difficult to define. There were even duplications of titles of churches and circuits. The New River Circuit was formed in 1788 in the Holston District of the Western Conference. There was a New River Circuit in Eastern North Carolina which first appeared in 1785.¹

Grissom states that "the preachers, since 1776, had been crossing over the Blue Ridge from the Pittsylvania Circuit and preaching in private homes in Stokes, Rockingham, and Surry Counties."² These counties are in the present Western North Carolina Conference and the reference shows that there was preaching in the western part of the State at an early date, although the Yadkin Circuit, the first which presumably covered the mountain area, did not appear in the appointments until 1780.

SAMUEL EDNEY

The New Hope and Tar River Circuits appeared in 1779 and regularly thereafter; the former was in the present Western North Carolina Conference and a part of the latter probably was. In 1793 the Swanino (Swannanoa) Circuit was listed. It was created when the Lincoln Circuit was divided and the preacher was Samuel Edney; he was one of the founders of Methodism in Western North Carolina and probably the first to serve in the mountain area. His circuit covered the whole western section and a part of Tennessee. He was an important figure and many of the churches he established are still in existence.

Edney was born in Pasquotank County in 1768, began his ministry on the New Hope Circuit in 1791, and was ordained by Asbury in 1814. He was a close personal friend of the Bishop, who visited and preached in his home on several occasions and referred to him half a dozen times in his *Journal*. While on the Swannanoa Circuit he married Eleanor (Nellie) Mills, daughter of William Mills, and in 1796 he located and settled near Hendersonville, where the town of Edneyville was named for him. The Edneyville Church is the continuation of the Society which met in his home. He served as a local preacher until his death in 1844, and he conducted on his land a camp meeting which was said to have been the first west of the Blue Ridge Mountains. Edney and others of the family are buried at Edneyville, where a road marker in his honor has been erected, and his descendants still reside in Henderson County.³

William Mills, father-in-law of Samuel Edney, was one of the leading Methodists of the area. He lived in Henderson County, North Carolina, and Mills River, Mills Gap, Mills Spring, and the Mills River Methodist Church bear his name. He was born in 1746 and members of the family became prominent in North Carolina history and still live in the area. Asbury referred to him as "Father Mills" and frequently stopped at his home and preached in the chapel which bore his name.

Colonel Ambrose Mills, father of William, was born in England around 1722 and on coming to America lived on Green River in Rutherford County, North Carolina, during the Revolutionary War. He was hanged as a Tory with others in October, 1780, at Biggerstaff's Fields near Rutherfordton after being captured at King's Mountain. William Mills served as a major under his father in that engagement and it was said that he escaped hanging because an exhorter's license was found on his person.⁴

SALISBURY CIRCUIT AND DISTRICT

The Salisbury Circuit was formed in 1783 and soon became one of the most important. In 1807 the Salisbury District of the Virginia Conference was under Thomas L. Douglass as Presiding Elder; it included the Caswell, Franklin, Yadkin, Iredell, Salisbury, Guilford, and Haw River Circuits. The District reported 3,340 white and 467 colored members. The following year the name "Salisbury District" disappeared and the circuits were in the Yadkin District; Douglass continued as Presiding Elder and 3,344 white and 420 colored members were reported.

Among the preachers who were prominent during this period were Douglass, Daniel Asbury, and William Ormond. Douglass was admitted to the Conference in 1801 and located in 1806. Ormond was born in 1769 near Kinston, North Carolina, entered the ministry in 1791, and served several circuits in the State and some in Virginia and Georgia. Asbury was with him in Virginia on April 12, 1801, when Ormond preached in the open air. He died during an epidemic of yellow fever on October 30, 1803, while serving Norfolk and Portsmouth in the Virginia Conference; in his memoir in the Minutes of 1804 it is stated that he wrote to a friend on June 30, 1803, "I might as well die with the fever as with any other affliction," and "I have no widow to weep over my lifeless body, no babes to mourn for a father."⁵

Ormond left a legacy to the Conference and another to build a church near Kinston, his birth place. It was called Ormond's Chapel and was located between Kinston and Snow Hill.⁶

In 1834 the district took the name "Salisbury" again and has had continuous history to the present under this name. The appointments for 1835 under Presiding Elder John W. Childs show how large a territory was covered. They read: Greensborough, Samuel S. Bryant; Guilford, James Morrison; Patrick, Charles M. Schrofte; Stokes, Rufus Ledbetter and J. Lewis; Surry, Thomas Burnum; Wilkes, Thomas S. Campbell; Iredell, Joshua Leigh; Roan, James M. Boatright; Davidson, James M. Darden; Randolph, James P. Owen and Peter Doub; Salisbury and Lexington, Thales M'Donald; and "Dr. Hall has been permitted to travel with Bishop Soule this year."

The Salisbury District of 1852 included these appointments: Salisbury Station, Mocksville, Rowan, Iredell, Taylorsville, Wilkes, Jonesville, Surry, Stokes, Davidson and Blue Ridge Mission.⁷

By the close of the Eighteenth Century Methodism was well established in North Carolina, which appeared as a special listing in

1797. There were then twenty circuits in the State, with a total of 7,251 white and 2,071 colored members. Of these the Anson, Salisbury, Swannanoa, Yadkin, Union, Guilford and parts of the Tar River and New Hope were in the western section; the Swannanoa was the largest in the State and fifteenth in the whole country. Only Maryland and Virginia had more Methodists than North Carolina. The Franklin Circuit was in the appointments but not in the membership summary and the same was true for the following years. The North Carolina circuits were under Henry Hill as Presiding Elder.

In 1801, when districts first appeared, the Western North Carolina circuits were in the Salisbury District with James Douthet as Presiding Elder, and in the South Carolina District with James Jenkins as Presiding Elder. The New River Circuit was listed in the Kentucky District under William McKendree as Presiding Elder and John Watson as pastor.⁸ The only mention Grissom makes of Watson is in his chapter dealing with Methodism west of the Blue Ridge.⁹ At the turn of the century North Carolina reported eighteen circuits, of which two seemed to be double or combinations of two circuits.

McKNIGHT AND RANDALL

In this period there were several places and personalities in the western section which should be mentioned. One of these was George McKnight who lived and had a chapel bearing his name in Yadkin, now Forsyth County, near Clemmons. This was one of the earliest preaching places and Conferences were held there in 1789, 1790, and 1791; in 1790 the Bishop was late and the members waited two weeks for him. McKnight died on March 22, 1847, and a nearly illiterate inscription at his grave in the cemetery of Sharon Church near Lewisville says that he was born on July 8, 1765, married, joined the Methodists and then the Moravians and moved to Stokes County.¹⁰

Near the southwestern edge of Winston-Salem is the William and Kate B. Reynolds Memorial Park, "Tanglewood." In the midst of this park on top of Mt. Pleasant, overlooking the Yadkin River is the original building of Mt. Pleasant Methodist Church, chartered in Salisbury in 1808 and built in 1809. Among its first families were some named Ellis, McKnight and Douthit. The first church and station in old Winston was organized by William W. Albea in 1854. He served the charge in 1854-55 and was pastor of the station in 1869-70 and '71. He retired and was buried in Winston Cemetery.¹¹

John Randall, called "Dumb John" because he was deaf and dumb, but was said to be able to pronounce the name of his wife and brother, lived in Stanly County a few miles north of Norwood. He was a pious man whose home was opened for preaching, and a brush arbor was erected there. A meeting house was built before 1800 and Randall Church is the oldest in Stanly County. Asbury visited Randall in 1785, 1789, 1793, 1798, and 1800. One of his relatives, Josias Randall, went to Georgia and held some prominent appointments there, including that of Presiding Elder of the Ogeechee District. He later became a prominent figure in political life.¹²

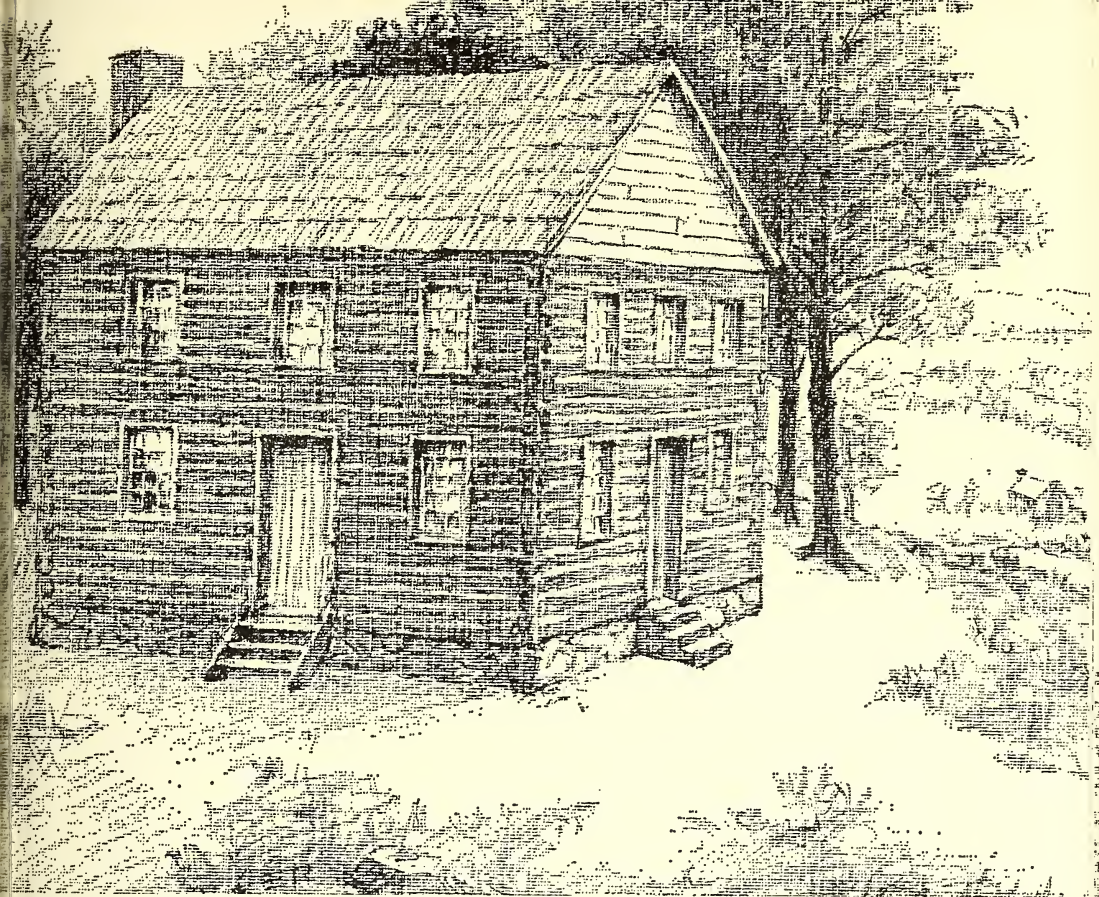
In the general area of Randall's, near Center in Montgomery County, were Reeve's meeting house, called the oldest in that part of the country, and Salem in Randolph County. The latter was called Russell's by Asbury, who on December 13, 1793, came across Deep River, called Uwharrie at Fuller's Ford, and preached at Russell's, where he met some people who had heard him in Virginia.¹³ Not far away was Hancock's meeting house, named for John Hancock, a local preacher who was ordained by Asbury on November 25, 1795, and who was buried near the house which bore his name.¹⁴

Grissom says there was a Whitaker's Chapel on Dutchman Creek near Brown's Old Mill in Davie County.¹⁵ Andrew Yeargan was appointed to the Yadkin Circuit in 1780. In Davie County he organized at least one new church and probably others including Whitaker's Chapel. Asbury visited Whitaker's in the early 1790's and again in the late 1790's. The last record of Whitaker's was dated 1830. Both Smith Grove and Oak Grove Churches, located on U. S. Highway 158 between Mocksville and the Yadkin River, are successors to Whitaker's. Whitaker's Cemetery is still identifiable and is located on U. S. 158 northeast of Mocksville at the junction of the Farmington Road.

Beal's Chapel, organized by Yeargan in 1780, was on Hunting Creek five miles west of Mocksville in Davie County; Asbury and Jesse Lee visited the meeting house on October 16, 1799, and the latter preached with telling effect. Beal's Chapel was succeeded by Zion Chapel and New Union Church now on the Sheffield Charge.

COKESBURY SCHOOL

Nearby was located the short-lived Cokesbury School, which was founded prior to 1793. It was on the Yadkin River near Phelps Ferry and was probably the school for which John Dickins made the plan and for which he and Asbury raised some money, which was doubt-



COKESBURY SCHOOL

On the Yadkin River in Piedmont, North Carolina.

less used for Cokesbury College in Maryland. It was called the first conference school in America, although Ebenezer Academy in Brunswick County, Virginia, was established sometime between 1783 and 1793 and was listed by Cummings as the first in his list of Methodist schools.¹⁶

Asbury took James Parks from the district and made him principal of the North Carolina school. The Bishop preached there in April, 1794, and was there again on October 12, 1799, when he "said but little at the academical school house, now a house for God," meaning that it was no longer a school but was used for a preaching place. Asbury said the building was twenty feet square, two stories high, "well set out with doors and windows"; the windows seemed to make an impression on him, since few Methodist buildings in the State were so equipped at that time.¹⁷

Thomas Ware served only two years in North Carolina; in 1789

he was appointed to the Caswell Circuit and the following year he was Elder over eight circuits, among which were the New Hope and Tar River. He was a man of learning and one of the leading preachers of the period. He was born in New Jersey on December 19, 1758, and converted under the ministry of Caleb Pedicord. He preached for fifty-seven years and before his death at Salem, New Jersey, on March 11, 1842, was the oldest Methodist preacher in the country. He was elected one of the Editors and Book Stewards in 1812 and served four years in that capacity. At the Conference held at George McKnight's in April, 1789, Ware came from the New River Circuit in Holston through the Flower Gap; this was the Conference at which the *Arminian Magazine* was launched.¹⁸

HENRY WILLIS

Henry Willis was one of the most notable and pious early leaders who was frequently referred to by Asbury in his *Journal*. Nevertheless not much is known concerning him. He was born in Brunswick County, Virginia, and was one of the preachers who participated in the break in 1779 and was appointed to the Roanoke Circuit, which was partly in North Carolina, at the Southern Conference which met at the Broken Back Church in Fluvanna County, Virginia. Asbury referred to him as "rather stiff for the ordinances."

In 1785 Asbury took Willis, who was on the Holston Circuit, to Charleston and left him there. Willis was at one time on the New Hope Circuit, most and perhaps all of which was in the present Western North Carolina Annual Conference. His wife, Ann, was the sister of Francis Hollingsworth, the first transcriber of Asbury's *Journal*.¹⁹

Love's Church was another early landmark. It was at Walkertown in Forsyth County, North Carolina, and according to local tradition was organized in 1791 and named for James Love, who was one of the six persons to whom the property was deeded in 1797 as trustees for the Methodist Church. The church burned in 1947 and was at once rebuilt. Asbury was there on October 7, 1799, and wrote that the church had "glass windows, and a yard fenced in."²⁰

JESSE LEE

In 1784 there appeared in North Carolina and was sent to the Salisbury Circuit the most notable early preacher, next to Asbury, in the country. This was Jesse Lee. He was born in Prince George County, Virginia, on March 12, 1758, and was converted under the ministry of Robert Williams in 1774. He was appointed a class

leader by William Glendenning on the Roanoke Circuit in 1778 and on September 17, 1779, he preached his first sermon at a place called the Old Barn in Halifax County, North Carolina. John Dickins was on the Roanoke Circuit and because he was doing some literary work he requested Lee to take his place on the circuit for a few weeks, and thus began Lee's work as a traveling preacher. He kept a *Journal*, which was destroyed by fire, but much of it was preserved by Leroy Lee, who wrote his cousin's biography.

In January, 1785, Jesse Lee, who had not attended the Christmas Conference, went from his Salisbury Circuit to meet Asbury at the home of Colonel Joseph Herndon in Wilkes County, North Carolina, and found that the recently elected Bishop was wearing "black gown, hassock, and band." Lee objected to this attire as unbecoming to Methodist simplicity and Asbury laid it aside and probably never wore it again.

At the first Conference after the organization of the Church, held at Green Hill's home near Louisburg, North Carolina, Dr. Thomas Coke spoke harshly of slavery and was rebuked by Lee. Then Coke objected to the passage of Lee's character, but he soon repented and apologized.

In February, 1785, Lee accompanied Asbury to South Carolina, and at Cheraw, where they were entertained in the home of a merchant, a young man from Massachusetts described religious conditions in that State and Lee resolved to go there. He became the father of New England Methodism, preaching his first sermon under the "Old Elm" on Boston Common on July 11, 1790. Lee was a large man and in traveling through New England he sometimes used two horses, riding one and leading another and changing mounts at intervals.

Jesse Lee was perhaps the first Methodist pacifist. In 1780 he was drafted into the militia but refused to accept the rifle that was presented to him. He was placed under guard, and his singing, prayers, and preaching had an impressive effect upon the officers, soldiers, and a tavern keeper. He was made a wagon driver and traveled with the army through sections of Western North Carolina. He was discharged on October 29, 1780.

Jesse Lee wrote the first history of American Methodism, which was published in 1816 under the title *History of the Methodists*. In 1797 he presided over the Conference in the absence of Asbury. He led the Virginia Conference to vote against a delegated General Conference in 1808. He was Chaplain of the House of Representatives in Washington from 1809 to 1815, which Asbury seemed to

regard with disfavor. Lee had a serious disagreement with Asbury and on April 10, 1815, wrote the Bishop a letter so bitter that some of Asbury's biographers would not publish it. In 1800 he was almost elected a Bishop, receiving the same number of votes on one ballot as Richard Whatcoat, who was elected by only four votes over Lee on the third ballot. Lee blamed Asbury with having engineered his defeat. He was in the Virginia Conference but was appointed at the Baltimore Conference to Fredericksburg, Virginia. He refused to go and charged Asbury with transferring him to prevent his election to the General Conference. In spite of the estrangement between the two men, however, when Asbury died Lee said he felt as if a "friend had been smitten down at his side." He was in Asbury's funeral procession at Baltimore in 1816.²¹

FRANCIS POYTHRESS

At the fourth conference in America, held at Baltimore in May, 1776, Francis Poythress was admitted on trial and appointed with two others to the Carolina Circuit. He was a native of Virginia and inherited a large estate from his father; he was also the son-in-law of Madam William Russell, sister of Patrick Henry, and a famous Methodist who lived at Saltville, Virginia, in the Holston country. He traveled on circuits in North Carolina and Virginia until 1786, when he was appointed Elder over the Brunswick, Sussex, and Amelia Circuits, and was on large Districts until 1797, when illness forced him to take the supernumerary relation. He was held in high esteem by Asbury and of him it was said that "Poythress is to the Southwest what Jesse Lee was to New England—an apostle." In 1796 in the absence of Asbury he presided over the Conference held at Master-son's Station near Lexington, Kentucky, and at other Conferences also.

In 1800 Poythress returned to North Carolina and was listed among the Elders in the Minutes. He was appointed Presiding Elder over a large district of fifteen circuits which extended from Asheville and Franklin to Cape Hatteras and from Morganton to the Virginia line, covering practically the whole of the State. In 1779 he was one of the eighteen preachers who attended the Conference at Broken Back Church in Virginia where a permanent break between the North and the South over the ordinances was averted by the appeal and prayers of Asbury. At the Christmas Conference in Baltimore in 1784-1785 he was appointed to Baltimore with Jonathan Forrest.

On October 15, 1810, Asbury visited Poythress at the home of his sister, twelve miles from Lexington, Kentucky, and wrote: "I visited Francis Poythress; if thou be he—but O, how fallen." This

led some persons to think the noted preacher had fallen into sin, but actually he had become insane. He died there soon thereafter.²²

At the Christmas Conference Richard Ivey was made Elder over Caswell, Salisbury, and Halifax Circuits, all in North Carolina, and he spent most of his itinerant life in that office. Although he was one of the early leaders and is mentioned several times in Asbury's famous *Journal*, not much is known about him. But he was a member of the short-lived Council which was formed in 1789 to exercise the duties of the General Conference, which then did not exist.²³

JOHN TUNNELL

In 1788 John Tunnell became Presiding Elder of the Yadkin District, which had six circuits and embraced about one-half of the State of North Carolina. Born at Fredericksburg, Virginia, in 1755, Tunnell was one of the most notable early preachers, the friend and traveling companion of Bishop Asbury. He was converted under the ministry of William Watters, joined the Conference in 1777, and was sent to the Brunswick Circuit. Although he was not present at the Christmas Conference which organized the Church, he was appointed as one of the original Elders; his absence was due to the fact that he was in the West Indies, where he had gone for reasons of health. It was said that while there he was offered an appointment at a good salary and with a slave to wait on him, but he declined the offer and returned to the Mainland. Jesse Lee said that he had great gifts as a preacher, and Abel Stevens, the historian of Methodism, called him "one of the most eloquent preachers of that age."

In 1787 he was sent with four others across the mountains to the Holston country. While there Madam Russell was deeply affected by his preaching and asked him to her home to pray with her, and this resulted in the conversion of General Russell; this made a deep impression and led to many other conversions at the Conference being held at Huffakers and Keywood in Southwestern Virginia.

Tunnell died at Sweet Springs, Virginia, in July, 1790, and his funeral was conducted by Asbury at Dew's Chapel in Botetourt County, Virginia, on July 9, 1790.²⁴

WILLIAM LAMBUTH

In 1796 William Lambuth was appointed to the Salisbury Circuit with John N. Jones. Lambuth joined the Conference that year and served three circuits in North Carolina. In 1800 he was sent to the Cumberland Circuit in Tennessee, where he married Miss Elizabeth Greenhaw, the ceremony being performed by John McGee. He

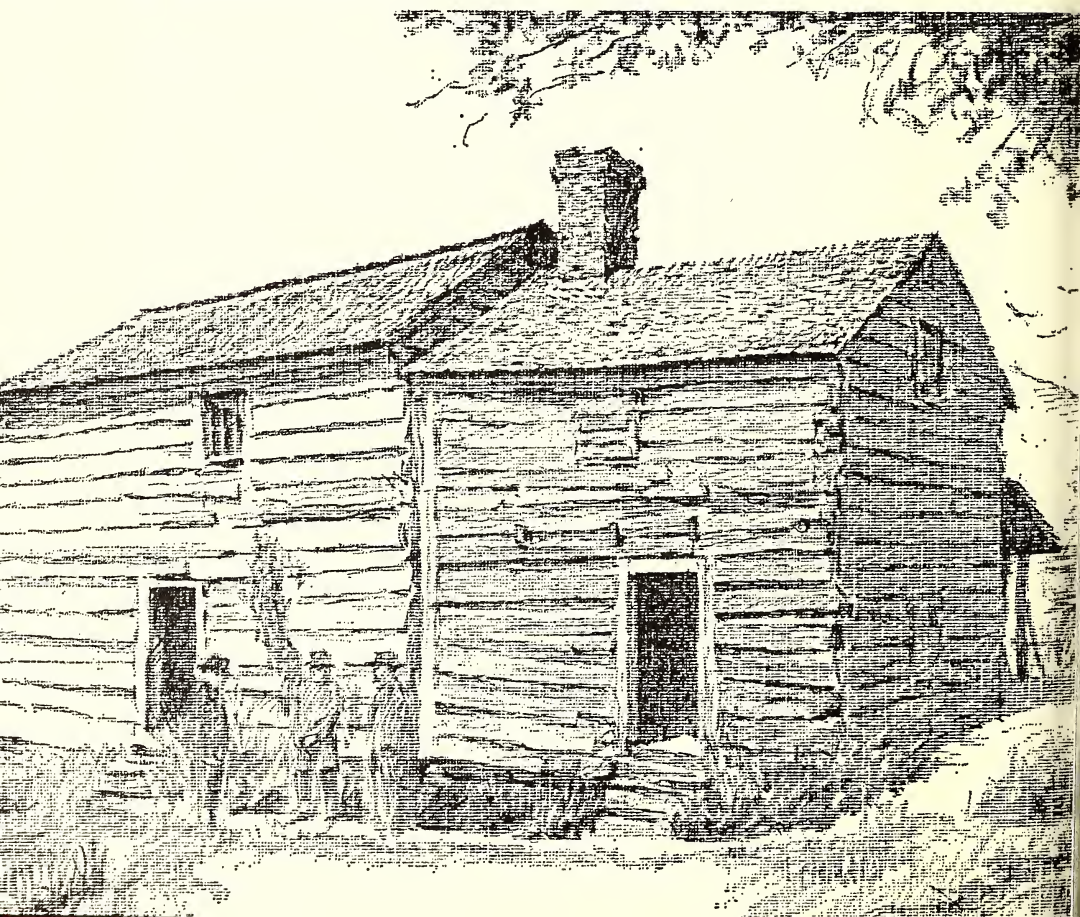
located and lived at Hartsville, Tennessee, but later moved to Sumner County, where he died in 1837. As a local preacher he continued to preach in the areas where he lived. One of his sons was John W. Lambuth, who with his wife went as a missionary to China and Japan, and his grandson was the famous Walter R. Lambuth, missionary, Secretary of the Board of Missions, and Bishop of the Methodist Episcopal Church, South.²⁵

DANIEL KILLIAN

One of Asbury's favorite stopping and preaching places was the home of Daniel Killian, who lived near Buncombe Court House, the present Asheville, North Carolina. The original log house was torn down in 1901 and another was built nearby. Road markers have been erected at both places. The Asbury Methodist Church continues the Society which was formed in Killian's home and it has a chair which he made for Asbury's use. One of Killian's descendants still lives at the home site.²⁷

THE DANIEL KILLIAN HOUSE

Near Buncombe Courthouse, now Asheville, Asbury visited there often.



ENOCK GEORGE

In 1789 there appeared a notable figure, although he did not serve long in the western part of the State. This was Enoch George, a friend and correspondent of Asbury, who was elected a Bishop in 1816. In 1789 he was "a beardless youth" and was sent to help Daniel Asbury on the Yadkin Circuit. He joined the Conference the following year and was sent to the Pamlico Circuit, and then to the Guilford and the Broad River. In 1794 he went to South Carolina. In 1796 he was a Presiding Elder over seven circuits in that State. In 1800 he was a Presiding Elder in Virginia, and after 1803 he was Pastor and Presiding Elder in the Baltimore Conference until he was elected to the episcopacy.

Enoch George was born in Lancaster County, Virginia, on March 10, 1767 or 1768. He died at Staunton, Virginia, on August 23, 1828, and was buried in Mount Olivet Cemetery in Baltimore.²⁶

JOHN MCGEE

John McGee, one of the founders of the camp meeting movement and friend of and traveler with Asbury, was born on Sandy Creek in Randolph County, North Carolina. He entered the ministry in 1788 and was sent with Daniel Asbury to form the Lincoln Circuit. The following year they served the Yadkin Circuit together. He was again on the Lincoln Circuit in 1792. He located the following year and served as a local preacher in the area until 1798, when he moved to Sumner County, Tennessee.

McGee's father, Colonel John McGee, was a farmer and miller who died when the son was quite young, and his widow married William Bell, who lived on Deep River near Randleman, North Carolina. Martha Bell was a Revolutionary heroine who won local renown by capturing a desperado named Steve Lewis.²⁸

The return of John McGee to North Carolina resulted in the beginning of camp meetings. The first was in Lincoln County about 1789 or 1790, when McGee and Daniel Asbury were on a large circuit in the Catawba Valley. In 1794 another was held with such notable preachers as William McKendree, later a Bishop, and Nicholas Watters, whose brother William was the first native American to enter the Methodist ministry. The following year the Rock Spring meeting at Rock Spring in Lincoln County near Denver was started; the Rock Spring Camp Ground is still in existence and annual meetings have been held for more than a century and a half. The revival fires which John McGee had helped to light continued after he

had moved on to Tennessee. In 1801 the Union Camp Meeting was held at Shepherd's Cross Roads on Deep River in Iredell County. In 1802 there were meetings in Rutherford County eight miles from the court house, at Scarboro meeting house near Mount Gilead in Montgomery County, and at Peter Claywell's on Snow Creek in Iredell County; the Snow Creek Church grew out of the last named and the camp meeting there was held annually for nearly a century. Thus, launched in the present Western North Carolina Annual Conference, the camp meetings spread to various other areas throughout the State during the period.²⁹ Here as elsewhere they were well adapted to the conditions of the day and contributed much to the social life of the people and the growth of Methodism.

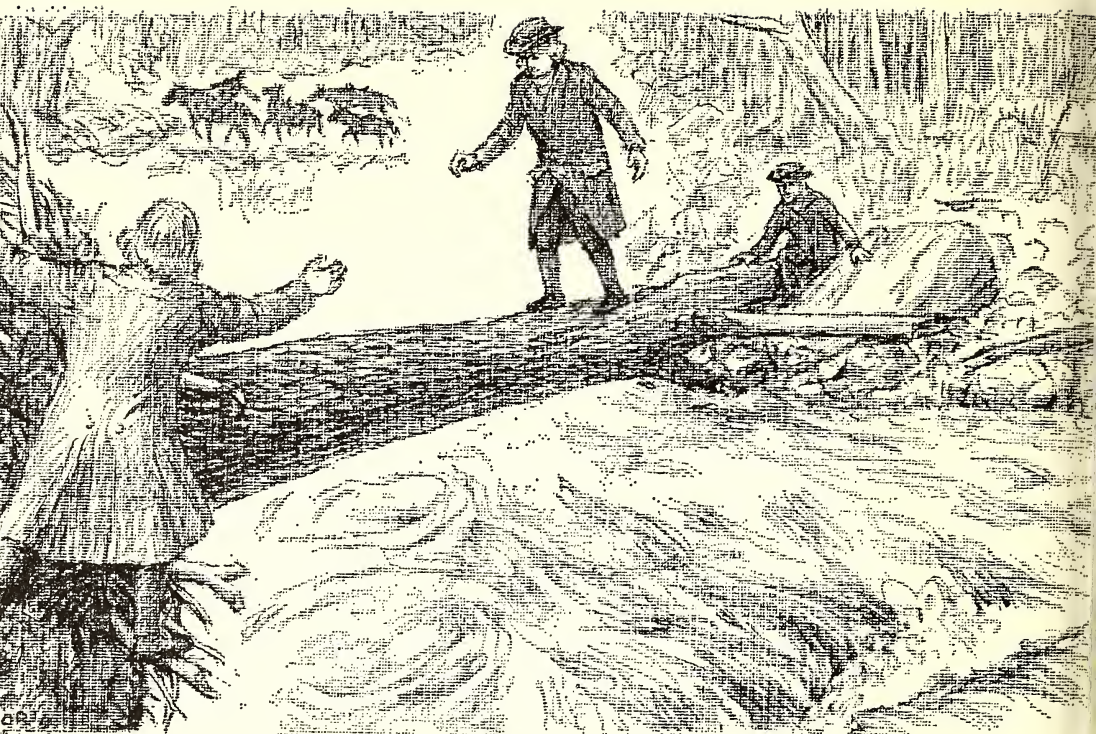
Such outstanding personalities as John McGee, Daniel Asbury, Bishop McKendree, William and Nicholas Watters, Samuel Edney and others, were greatly used by the Holy Spirit in winning frontier people to Christ through the Camp Meeting method of evangelism. They were also leaders who gathered people into societies and circuits after they were converted. They developed Class Leaders, Exhorters, and Local Preachers, who shepherded the people through classes and societies. They led them from conversion experience to growth in grace and knowledge of the Bible. They disciplined them in moral life and fearlessly weeded out those who fell from grace.

FOOTNOTES FOR CHAPTER III

1. Grissom, *op. cit.*, p. 165; *Minutes of the Conferences*.
2. Grissom, *op. cit.*, p. 63, quotes Peter Doub in the *Raleigh Enterprise*, April 30, 1866.
3. *Asbury's Journal*, II, p. 518, 582, 654, 714, 762, 795, and references there cited. Grissom, *op. cit.*, p. 219, 286-290.
4. *Asbury's Journal*, II, p. 339, 518, 714, and references therein; Grissom, *op. cit.*, p. 286.
5. *Asbury's Journal*, II, p. 290.
6. Grissom, *op. cit.*, p. 165, 166.
7. *General Minutes*, 1834; *General Minutes Methodist Episcopal Church, South*, 1852.
8. *Minutes of the Conferences*, p. 260.
9. Grissom, *op. cit.*, p. 165, 302.
10. *Ibid.*, p. 95, 129, *Asbury's Journal*, II, p. 537.
11. From "A Brief History" a leaflet furnished by Tanglewood Park and Conference *Journal of Western North Carolina Conference of the Methodist Episcopal Church, South*, 1897.
12. *Asbury's Journal*, I, p. 482, 522; Grissom, *op. cit.*, p. 243, 248.
13. Grissom, *op. cit.*, p. 245; *Asbury's Journal*, p. 777.
14. The ordination is recorded by Grissom, *op. cit.*, p. 244, but *Asbury's Journal* states that he was in Virginia on that date.
15. Grissom, *op. cit.*, p. 214; *Asbury's Journal*, I, p. 510, 590, II, p. 208, 426; Carroll, J. Elwood, *History of the North Carolina Annual Conference of the Methodist Protestant Church*, p. 22, 23.

PROGRESS AND PERSONALITIES

16. Cummings, A. W., *Early Schools of Methodism*, p. 35-43, 426.
17. Grissom, op. cit., p. 136; *Asbury's Journal*, II, p. 208.
18. Grissom, op. cit., p. 200, 206; *Asbury's Journal*, I, p. 520, 539, 542, 571, 596, 600; Ware, Thomas, *Sketches of the Life and Travels of Rev. Thomas Ware*; Price, op. cit., I, p. 143, 144. Grissom records some interesting facts about Ware.
19. Grissom, op. cit., p. 195; *Asbury's Journal*, I, xvi, xvii, p. 91n., 381n., 485n., 571n.
20. Grissom, op. cit., p. 214; *Asbury's Journal*, II, p. 207.
21. Duren, William L., *The Top Sergeant of the Pioneers*; Lee, Leroy M., *Life and Times of Rev. Jesse Lee*; Grissom, op. cit., p. 30, 45, 65, 73-78, 101-103, 248-250; *Asbury's Journal*, I, p. 176, 357, 481, 487, III, p. 365, 446, 513, 514.
22. Grissom, op. cit., p. 52, 214; *Asbury's Journal*, I, p. 381, II, p. 83, 127, 651; *Minutes of the Conferences*.
23. Grissom, op. cit., p. 177, 254; *Asbury's Journal*, I, p. 371, 450, 508, 614; *Minutes of the Conferences*.
24. Grissom, op. cit., p. 259-261; *Asbury's Journal*, I, p. 231, 485, 571, 645; Price, op. cit., I, p. 126, 130-134; Atkinson, John, *Memorials of Methodism in New Jersey*, p. 204; Stevens, Abel, *History of the Methodism Episcopal Church in the United States of America*, II, p. 34.
25. Grissom, op. cit., p. 263; Pinson, W. W., *Walter Russell Lambuth, Prophet and Pioneer*.
26. *Minutes of the Conferences*; Grissom, op. cit., p. 274-277; *Asbury's Journal*, I, p. 778, II, p. 39; Leete, Fredrick D., *Methodist Bishops*, p. 74.
27. Grissom, op. cit., p. 291, 301; *Asbury's Journal*, II, p. 309.
28. *Minutes of the Conferences*; Grissom, op. cit., p. 280, 330; *Asbury's Journal*, I, p. 622, II, p. 654; Robins, art. "Bishop Asbury on Deep River," in *Chapel Hill News Leader*, July 4, 1955; Caruthers, *Revolutionary Incidents: And Sketches of Character, Chiefly in the "Old North State."*
29. Grissom, op. cit., p. 328-334.



Asbury and McKendree crossing the Cataloochee on a log.

CHAPTER IV THE TRAVELS OF ASBURY

Francis Asbury was by far the greatest figure in American Methodism and was second only to John Wesley in World Methodism. He came to the New World in 1771 and from that date until his death in 1816 he had no home, no rented room, no place that could be called a domicile of any kind. He lived on the road and slept wherever night overtook him—in the cabins of the settlers, in the homes of the great, and sometimes on the ground in the forests. He rode an estimated 228,000 miles, outstripping the mileage of Wesley. When he could no longer ride a horse he was driven in a chaise, accompanied by a person appointed annually by the Conference. He rode when he could no longer walk, and was carried in arms by John Wesley Bond, his last traveling companion.

Asbury preached his last sermon in Richmond, Virginia, near the middle of March in 1816; he was carried into the church at Nineteenth



ASBURY, "THE PROPHET OF THE LONG ROAD"

and Franklin Streets and supported on a table while he preached. Then against Bond's advice he insisted on pushing forward in an attempt to reach the General Conference which met at Baltimore on the first day of May. He collapsed in Spottsylvania County, Vir-

ginia, and was carried into the cabin home of George Arnold, where he died at four o'clock in the afternoon on Sunday, March 31.

He was buried at Arnold's, but the General Conference sent a committee to bring the body to Baltimore, where a funeral sermon was preached by Bishop William McKendree at Light Street Church. Followed by "a great procession," said to have been the largest concourse ever assembled in the city up to that time, Asbury's remains were carried to Eutaw Street Church and interred in a vault there, with a noble epitaph placed over the tomb.

There Asbury remained for nearly forty years. In 1854 the body was removed to the "God's Acre" of Mount Olivet Cemetery, where rest such early leaders as Bishops George, Emory and Waugh, Jesse Lee, Robert Strawbridge, Reuben Ellis, Wilson Lee and John Hagerty.

Sixty times Francis Asbury had crossed the eastern mountains, along the primitive trails first traversed by the aboriginal tribes, carrying religion, morals, and the germs of culture to the advancing frontier. A grateful people later placed him on his horse in bronze in the nation's capital, the President of the United States declared that he was "entitled to rank as one of the builders of our nation," and a government agency asked that his papers be edited and published along with those of Washington, Jefferson, Lincoln, and others famous in American history.¹

Asbury traveled more widely, knew and was known by more people, than any other man of his time. His only address was America; two months before his death he wrote to Joseph Benson in England to send letters for him "to any part of the United States"; any postmaster in the land knew that Asbury would soon pass and claim his mail.

Who was this famous "man who rambled America?"

Francis Asbury was born on August 20/21, 1745, in the parish of Handsworth, near Birmingham, England. His parents were Joseph and Elizabeth Asbury. They had only one other child, a daughter who died in infancy, and since Francis himself never married, the family left no descendants. The small double cottage in which they lived has been taken over as a historical landmark by the Town Council of West Bromwich.

Asbury received little formal education. He was converted when he was about fourteen years old, became a local preacher, joined the Conference on trial in 1767, and served circuits for four years.

At the Conference in Bristol in 1771, John Wesley said, "Our brethren in America call aloud for help. Who are willing to go?"

Five preachers volunteered, and Wesley chose Francis Asbury and Richard Wright. They sailed on September 4, 1771, and landed at Philadelphia on October 27. Wright later returned to England but Asbury never did. He had been preceded in the New World by Robert Strawbridge in Maryland and Philip Embury in New York, both being the first Methodist preachers in their respective areas, and by Robert Williams and John King, who were "unofficial" missionaries. In 1769 the British Conference had sent Richard Boardman and Joseph Pilmoor, as "official" missionaries.

BEGINNING OF ITINERANCY

On November 11, 1771, about two weeks after his arrival, Asbury went to New York and found Richard Boardman there. Both Boardman and Pilmoor believed in a "settled ministry," but Asbury realized that Methodism had little prospect of future success unless it followed the pioneers who were already moving westward. "I am dissatisfied," he wrote, "I judge we are to be shut up in the cities this winter. My brethren seem unwilling to leave the cities, but I think I will show them the way." Show them the way he did, for he mounted a horse and began traveling thus beginning the system of itinerancy which enabled Methodism to span the continent and far outstrip the growth of the population.

In his travels Asbury visited practically every preaching place in North Carolina. In his *Journal* on March 6, 1814, he said that he first entered the State in 1774, but there is no other record of such a visit. While serving the Norfolk Circuit in 1775 he was asked to go and form a circuit in Currituck County, and was told that there was very little preaching and the people paid three pounds per sermon; he agreed and set the tenth of September as the time for the visit, but he was ill about that time and the record does not indicate that he kept the appointment.²

FIRST VISIT TO NORTH CAROLINA

So far as is otherwise known, he first entered the State on June 16, 1780, when he crossed the Roanoke River, probably near Roanoke Rapids in Halifax County. He was then on the mission of healing the breach over the ordinances which occurred at Broken Back Church in Fluvanna County, Virginia. On a trip of nearly two months he visited three of the four circuits and went through Chatham, Halifax, Caswell, Cumberland, Orange, Franklin, Wake, and perhaps other counties, but does not seem to have entered the area of the present Western North Carolina Annual Conference.

It was on this trip that he and John Dickins received from Mr. Long and Mr. Bustion, laymen in Halifax County, some money for "a Kingswood School in America," which seems to have been used for Cokesbury College at Abingdon, Maryland, in 1784.

After this first visit Asbury was in North Carolina nearly every year until his death; he said that he crossed the mountains sixty times. Annually he went from New York, and once from Canada, to Charleston, South Carolina, where he spent much time in the winter, going one way through the western part of North Carolina and the other way in the eastern section.

On June 23, 1780, Asbury preached at Nutbush Creek Chapel, a log house twenty feet long and twenty feet wide in Franklin County, and went home with Dr. John King, a preacher who had preceded him to America and who at the time lived on a three hundred acre farm north of Tar River near Louisburg, North Carolina. One of King's sons was a brother-in-law of the Rev. Major Green Hill. It was in Hill's home that the first Conference of the newly-formed Methodist Episcopal Church was held on April 19, 1785. It was here that Jesse Lee opposed Dr. Coke's strictures on slavery and forced the Doctor to withdraw his objection to the passage of Lee's character and apologize.³

VISIT TO WESTERN NORTH CAROLINA

Probably the first visit of Asbury to Western North Carolina was on February 17, 1783, when he went from Virginia to the Yadkin Circuit, which had been formed three years earlier and originally embraced all the counties west of Guilford. On that occasion he passed through the old Moravian town of Salem and lodged with a Mr. Thompson on "the Moravian lands"; Asbury remarked that the cabin was not comfortable and his host was not pleasing. The Moravians had settled in what is now Forsyth County in 1753 and Salem was the central community; it later united with another and became Winston-Salem.

From the Yadkin Circuit Asbury turned eastward and went through the New Hope Circuit, which extended from west of Greensboro almost to Raleigh.⁴

In his travels through Western North Carolina Asbury used three general routes. In March, 1793, he went from South Carolina to a quarterly meeting on the Union Circuit, which had been formed by Daniel Asbury in 1790 and was originally called Lincoln Circuit; the name became Union in 1793 and was changed back to Lincoln in 1805. It embraced a large area including Union, Mecklenburg,

Cabarrus, Lincoln, and Burke Counties and extended into South Carolina. At the time of Asbury's visit Isaac Lowe was Elder over six circuits and Union was served by Joseph Moore and James Holly.

OVER THE MOUNTAINS

Asbury went from the Union Circuit to Burke County, near Morganton, and proceeded along John's River to Globe in Caldwell County, where there was a chapel. He was going through rugged country. Globe is near Blowing Rock, at an elevation of about 1,200 feet above sea level and in the shadow of Grandfather Mountain which is over a mile high. Asbury passed through the foothills and reached the sheer face of a steep ascent into the mountains. On March 19, he and his "new aid," Henry Hill, whom he had taken from the New Hope Circuit where Hill had served the previous year with John Fore and Jonathan Jackson, slept in a cabin with an earthen floor on "a bed set upon forks and clap-boards laid across." Two nights later he lodged with a Doctor Busnell, who seems to have been a well-known man in the area, since Asbury had heard of him for twenty years but had not previously met him. Here the entertainment was better and the travelers had a table, bedroom, and other comforts.

On March 27 they began their trip over the mountains; that night they had some butter, milk, and potatoes in the home of an unidentified settler and spread their coats and blankets on some flax on the floor and slept before a large fire. Asbury called the mountain the iron or stone mountain and said that it was "steep like the roof of a house." Descending the mountain into East Tennessee he "had to jump down the steep stairs, from two to three and four feet." ⁵

In March, 1794, he returned to the same area as he was traveling northward from South Carolina to Virginia. He was in Charlotte and near there he met Nicholas Watters, who was on the Union Circuit, and Daniel Asbury, who had been on the French Broad Circuit but was then located; he again began traveling on the Union Circuit in 1803. His traveling companions were William McKendree, who became a Bishop, and Tobias Gibson, who later made a perilous trip by canoe to Natchez, Mississippi, and founded Methodism in that State.

On this trip he went to the Cokesbury School on the Yadkin River near Phelp's Ferry in the present Davie County. James Parks, the son-in-law of Hardy Jones, who lived at the site of the school, was taken from the district and became principal of the institution.



THE SHOOK HOUSE

At Clyde, North Carolina, where Asbury visited "Father Shook."

Asbury was also at Salem in Forsyth County and dined with a Moravian minister at Muddy Creek. He met Philip Sands, who was on the Roanoke Circuit but was sent to the Swannanoa, and Jonathan Bird on the Tar River Circuit and who preached because Asbury was too cold to do so. Asbury had planned to go to Kentucky, where the Conference was in session at Bethel Academy, but changed his course.⁶

In December, 1794, Asbury returned for a brief visit of ten days on his way from Virginia to South Carolina. On the 20th he went to Salem through heavy snow and rain, fording two creeks and swimming another, and stayed at a tavern to dry himself before a small fire. Then he again visited the Cokesbury School.⁷

Asbury's next tour of the area was in April, 1795, on his way northward. On the third and fourth he held a quarterly meeting at Daniel Asbury's Chapel at Rehobeth near the present Terrell. He was at Arnette's meeting house in Surry County and at Gordon's in Wilkes County, where he preached the funeral of the aged grandmother, and proceeded along John's River and across the mountains into East Tennessee.⁸

Again he covered the same general territory in October, 1799, on his way southward. He entered the State in Rockingham County, where he stayed with John Harris, a friend from Maryland. On the fifth he attended a quarterly meeting at Bethel on Belew's Creek in Guilford County, where he ordained five deacons. Two days later he was at Love's Church at Walkertown in Forsyth County.

Again Asbury was at the Moravian Old Town a few miles north of Salem. At the latter place he visited "a very grand church," which was the Home Church built by the Moravians in the Old Salem section of Winston-Salem in 1798. From there he proceeded to McKnight's Chapel near the present Clemmons, and to Cokesbury School, which had been closed and the building was being used for preaching services. Among the numerous other places visited by the Bishop on this tour were Whitaker's Church on Dutchman Creek in Davie County, Beal's Chapel on Hunting Creek near Mocksville, and Daniel Asbury's home and chapel in Lincoln County. Asbury and Jesse Lee, his traveling companion, passed into South Carolina on October 31, 1799.⁹

TRIPS BY WAY OF MADISON COUNTY

The favorite or most-used route of Asbury from East Tennessee to Western North Carolina was through Hot Springs and Marshall in Madison County along the general route of present Highway 70 to Buncombe Court House or Asheville. He made eight trips through this region.

The first was in November, 1800. On the sixth of that month he was in Hot Springs, where he had "an ugly incident." At Paint Rock his horse, which was being led by John O'Haver, who lived near Newport, Tennessee, fell and his chaise was turned over; it fell against a small tree and thus escaped going into the river. He followed Laurel River and Ivy Creek in Madison County and on the eighth came to Thomas Foster's, where a meeting was held; Foster lived on the Swannanoa River at or near the mouth of Sweeten Creek, later Foster's Mill Creek on the present Asheville-Hendersonville highway. He built the first bridge across the Swannanoa and was later a member of the House of Commons and the State Senate from Buncombe County. Tobias Gibson, who the previous year served the Little Pee Dee and Anson Circuit in North Carolina, and who must have delayed his departure for Mississippi, made an appointment for Asbury to preach at Daniel Killian's. Bishop Richard Whatcoat was his traveling companion.

In Asheville, on November 10, Asbury visited George Swain, who

had settled on Beaverdam Creek in 1795; he was a Presbyterian elder whose Methodist wife was a sister of Joel Lane, founder of Raleigh, and an aunt of General Joseph Lane, Democratic candidate for Vice-President of the United States in 1860. Swain's son David was three times Governor of North Carolina and President of the University of North Carolina. One of Asbury's hearers when he preached on the eleventh was the Rev. John Newton, whom Asbury called "almost a Methodist." He was a Presbyterian minister and principal of Newton Academy, once known as Union Hill Academy, in Asheville. He lived on the Swannanoa River until 1814, when he moved to Tennessee and became principal of Dickson Academy and pastor at Shelbyville.

At Thomas Foster's, Asbury met Francis Poythress, Presiding Elder over all the circuits in North Carolina, who later became insane and died in Kentucky. On the twelfth he went to William Fletcher's on Cane Creek in present Henderson County, where the community of Shufordville became the present Fletcher about 1880. After visiting other points in Henderson County the travelers went down Saluda Mountain into South Carolina.¹⁰

In October, 1801, Asbury went over the same route from East Tennessee to Asheville, accompanied by Nicholas Snethen, who later became one of the founders of the Methodist Protestant Church. The two were at William Murray's inn on the Howard Gap Road near Fletcher, where Snethen preached, and James Douthet, Presiding Elder of the Salisbury District, which included the area, gave an exhortation and a quarterly meeting was held at Daniel Killian's. The two travelers went into South Carolina by way of Douthet's Ford at Table Rock.¹¹

Asbury's third trip over this route was made in the first week of November, 1802. On this journey he was accompanied as far as Daniel Killian's by William McKendree, who was then Presiding Elder of the Kentucky District of the Western Conference and who had accompanied Asbury from Strother's Meeting House in Sumner County, Tennessee. At Hot Springs they stopped at William Nelson's and Asbury preached to about thirty travelers who were there. They dined on the fourth at Barnard's or Barnett's Station in Madison County; Henry Boehm, who accompanied Asbury over this route in 1808, said in his *Reminiscences* that Barnett was "famous as the first man in that part of the country who owned a vehicle with four wheels." They stopped at Thomas Foster's, where Asbury had previously stayed, and then proceeded to the favorite stopping place at the home of Daniel Killian.

The fourth trip was in October, 1805, and the Bishop's movements were practically the same as on the previous journey. He was accompanied by Bishop Richard Whatcoat. In October and November, 1809, he traversed the route again, accompanied by Bishop William McKendree and Henry Boehm. In Asheville he stayed with Andrew Erwin, who went from Virginia to North Carolina in 1790, and had been an innkeeper and merchant in Wilkesboro, a member of the House of Commons from Wilkes County in 1800 and 1801, and the first postmaster at Asheville.

Henry Boehm left the two Bishops at John O'Haver's Camp Ground, spent the night at Barnard's near Marshall, and made a detour to preach to the German-speaking people on Pigeon River in Western North Carolina; he failed to overtake the Bishop at Asheville but found them at Samuel Edney's. On November 4, they were at David Dickey's, a physician and representative in the General Assembly, who lived on Maple Creek near Rutherfordton. Their last stop on this trip was at Harrison's Chapel five miles from Pineville in Mecklenburg County.¹²

The last week in October, 1809, Asbury and Boehm made another trip over the same route, coming from East Tennessee by way of O'Haver's Camp Ground, and stopped to feed their horses at Philip Hoodenpile's. This man had built and had a contract to maintain the road which bore his name and which ran from Hot Springs to the Tennessee Line. In 1796 he had represented Buncombe County in the House of Commons, defeating Colonel Thomas Love, founder of Waynesville, largely because of his ability to play the fiddle. In the second race Love charged Hoodenpile with showing contempt for the common people by playing to them with his left hand while he used his right hand before the "quality people." Actually, Hoodenpile was left-handed and could not play with his right, but the charge aroused class feeling and he was defeated.

The travelers found Mr. Barnard or Barnett sick, and Asbury gave him some medicine, which he always carried. Reaching Asheville, they went again to Daniel Killian's, and on the following day Asbury preached at Asheville and lodged with James Patton, who with his two sons were large property owners and ran the Eagle Hotel; Patton Avenue in Asheville is named for him. Asbury wrote that he had crossed "these Alps" eight times in nine years.¹³

During the first days of December in 1812, Asbury was again on the familiar route, avoiding Spring and Paint Mountains to travel Hoodenpile's "fine road." Again he went to Daniel Killian's and then through Asheville to Samuel Edney's near Hendersonville. On

this occasion he again preached at William Mill's and stopped with his sons, Marvill and John, who lived in Rutherford County.¹⁴

Asbury's eighth and last trip over the Madison County route to Western North Carolina was made in October and early November of 1814, when he was accompanied by John Wesley Bond. At Jarratt's on Pigeon River they had to chop away a tree which had fallen across the road. On October 23, he ordained Thomas Bird and Samuel Edney, and stopped with Bird's father, Benjamin, a prominent Methodist who lived near his father in McDowell County. Barnett's barn had been burned by arsonists and Asbury asked Hoodenpile about his religious experience.

Asbury attended a camp meeting in Haywood County, which had been formed from Buncombe in 1808 and extended westward across the Great Smoky Mountains to the Georgia and Tennessee lines. He also preached at Daniel Asbury's, who was the Presiding Elder of the Catawba District of the South Carolina Conference, which included the circuits in Western North Carolina, who lived in Lincoln County.

Among the other persons and places visited were Robey's near Catawba Springs, Nathan Sadler, a steward on the Lincoln Circuit, Featherstone Wells near Belmont, Bethesda Chapel in Gaston County, John Dameron who lived nearby, and Jonathan Jackson, who was serving the Lincoln Circuit.¹⁵

THE CATALOOCHEE TRAIL

In December, 1810, Asbury, McKendree, Henry Boehm, and John McGee entered Western North Carolina over a new route. They took Mahon's Road from near Pigeon Forge in East Tennessee and went to the Mahon home, which was a toll gate near Cosby, Tennessee. From that point they went over the old Cataloochee Trail, an aboriginal Indian trail.

At Cataloochee Creek, McGee drove the horses across and Asbury and McKendree walked over on a log. They crossed other streams, were lost in the woods, and came to settlements on Jonathan and Richland Creeks at or near the present Cove Creek in Haywood County. They probably went up Pigeon River through Dellwood Gap, since the best known trail led that way, and came to Richland Creek where it now forms Lake Junaluska, and spent the night with Jacob Shook at Clyde. This was one of Samuel Edney's preaching places and his pulpit and chair are in the attic of the Shook house at the present time; the Society continues as Louisa Chapel, formerly known as Camp Ground because Shook bequeathed a tract of land

for a camp meeting site. Some descendants of Jacob Shook still live at Clyde and Waynesville in Haywood County.

On Sunday, December 2, 1810, the party proceeded to Asheville, where Asbury and Boehm preached at Newton's Academy, while Bishop McKendree and John McGee preached at Samuel Edney's near Hendersonville.¹⁶

THE LAST JOURNEYS

Because of Asbury's important place in Methodist history his later journeys should be mentioned. In January, 1812, he was in the eastern part of the State, in January, 1815, and again in January, 1816. In November, 1815, he started his last journey.

He came from East Tennessee to a quarterly conference at Samuel Edney's and then went into South Carolina. McKendree had gone northward, expecting to meet Asbury and his traveling companion, John Wesley Bond, at the Virginia Conference. The two Bishops never met again. Asbury made a vain attempt to reach the Conference at Charleston. He wrote the last entry in his famous *Journal* on Thursday, December 7, 1815, at Granby, near Columbia; this town has now disappeared but it was once important enough to receive a visit from George Washington.

At the home of Squire Eccles on Cypress, thirty miles from Charleston, Asbury was able to maintain daily contact with the Conference. He seems to have remained several weeks at the home of John Whetstone near St. Matthews in Calhoun County, where he dictated to Thomas Mason, who was on the Camden-Santee Circuit, a long letter to Dr. Joseph Benson in England in reply to an invitation to visit the British Conference. At Rembert Hall in Sumter County he met William Capers, who was later the first Bishop elected by the Methodist Episcopal Church, South; Capers had located, but he asked Asbury for a circuit, to which the Bishop replied that he was a dying man and would never see another Conference in Carolina.

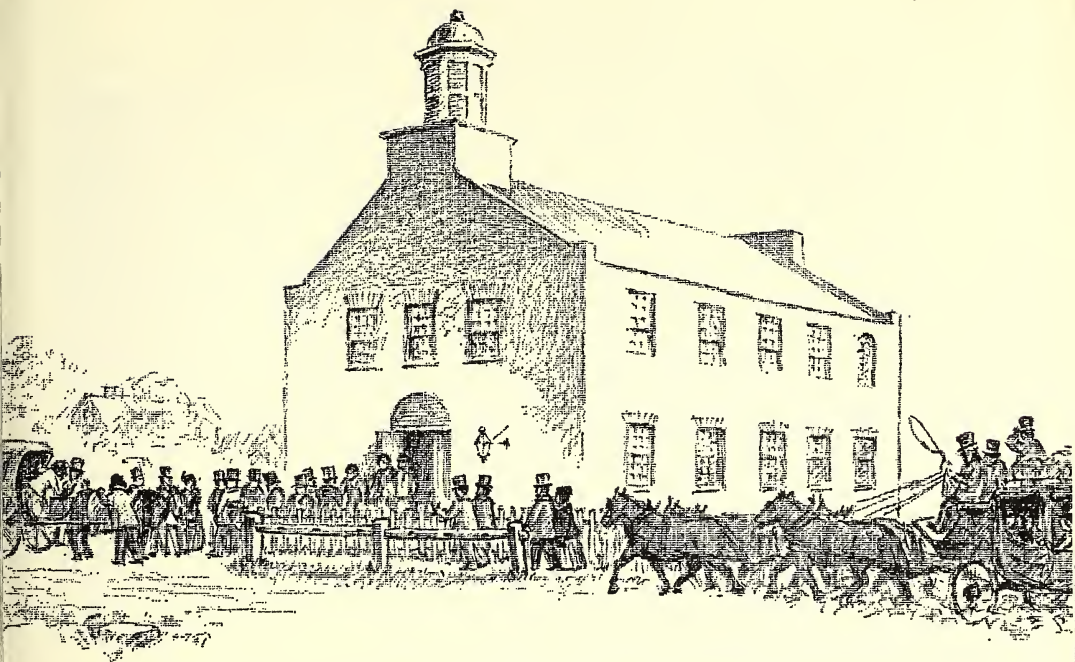
Asbury then entered North Carolina but was not able to reach the Virginia Conference which met at Raleigh on January 24, 1816, but he was in Raleigh late in February and spoke to the Society in the home of a Mr. King, perhaps one of the sons of Dr. John King. He proceeded to the home of William Williams, eighteen miles from Louisburg.

The Bishop now entered Virginia, intent on reaching the General Conference at Baltimore. He preached his last sermon at Richmond and then pushed on at a snail's pace to the home of George Arnold

in Spottsylvania County, where he died on Sunday, March 31, 1816, trying in his delirium to take up a missionary collection.¹⁷

FOOTNOTES FOR CHAPTER IV

1. Asbury's *Journal*. (Published simultaneously in America and Great Britain in 1958.)
2. *Ibid.*, I, p. 162.
3. *Ibid.*, I, p. 487.
4. *Ibid.*, I, p. 438, 439; Grissom, *op. cit.*, p. 23; Woodmason, *op. cit.*, p. 64, 77.
5. Asbury's *Journal*, I, p. 750-753.
6. *Ibid.*, II, p. 8-12.
7. *Ibid.*, II, p. 34-36.
8. *Ibid.*, II, p. 46-48.
9. *Ibid.*, II, p. 207-212.
10. *Ibid.*, II, p. 261-264. See also the various references cited there.
11. *Ibid.*, II, p. 308, 309, and authorities there cited.
12. *Ibid.*, II, p. 366, 483, 581. See also Boehm, Henry, *Reminiscences, Historical and Biographical*, p. 210-213; Grissom, *op. cit.*, p. 278-280; Griffin, Clarence W., *Essays on North Carolina History*, p. 78.
13. Asbury's *Journal*, II, p. 618, and the works there cited.
14. *Ibid.*, II, p. 714; Griffin, Clarence W., *History of Old Tyron and Rutherford Counties*, p. 37, 38, 69, 79.
15. Asbury's *Journal*, II, p. 761-763; Grissom, *op. cit.*, p. 218; *Minutes of the Conferences*.
16. Asbury's *Journal*, I, p. 654-655; Boehm, *op. cit.*, p. 328, 329; Allen, William Cicero, *Annals of Haywood County*, p. 217-227, 593-596.
17. Clark: "Asbury's Last Journey," in *Journal*, II, p. 804-807, and pamphlet under the same title; Hollingsworth: "A Short Account of His Death," *Journal*, II, p. 801-804.



Union Street Church, Petersburg, Va., where the first General Conference of the Methodist Episcopal Church, South, was held.

CHAPTER V DIVISION AND UNIFICATION

Methodism in North Carolina has across the years been in several Annual Conferences. In 1795 most of the State was in the Virginia Conference, with about thirty counties in the southern and western sections being in the South Carolina Conference. In 1827 the extreme western section was in the Asheville District of the Holston Conference. In 1837 the North Carolina Conference was formed and included the area formerly in the Virginia Conference. In 1850 a dozen counties in the southeastern area became a part of the North Carolina Conference and in 1870 the other counties were added. In 1890 the Asheville District was taken from Holston and the State was then divided into the present North Carolina and Western North Carolina Conferences.

After 1844 all these areas adhered to the Methodist Episcopal Church, South.

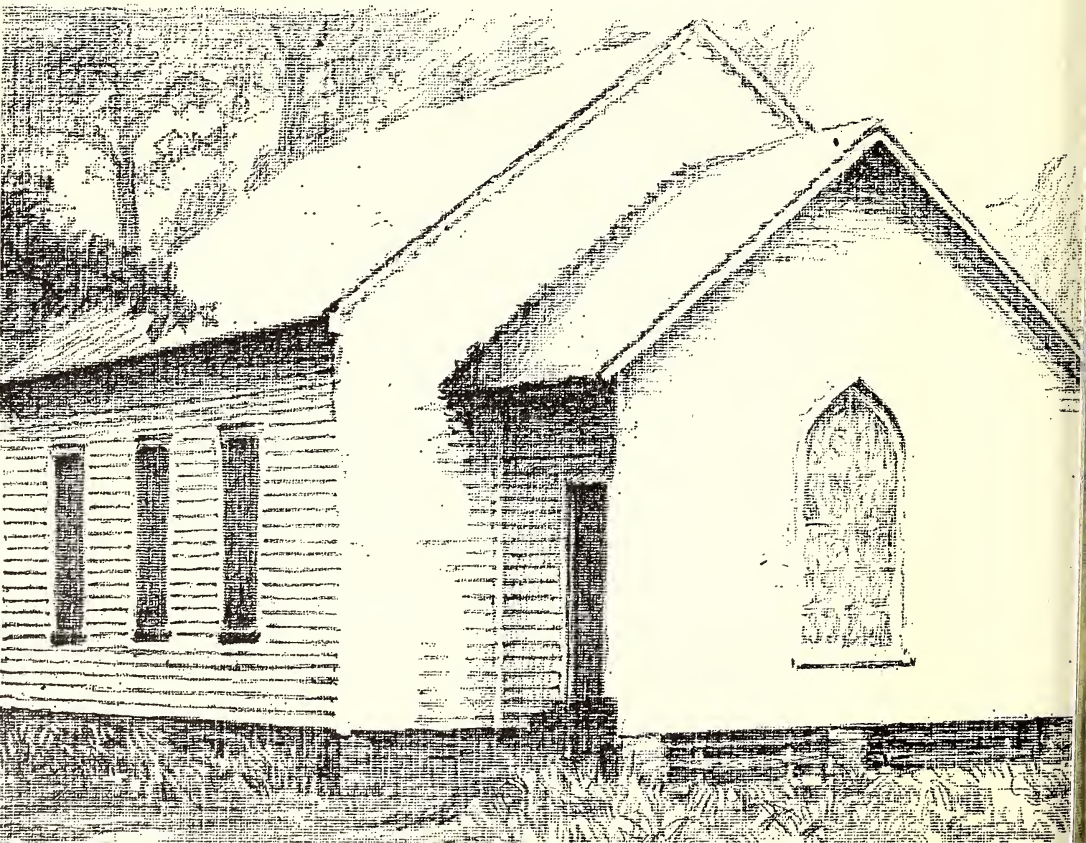
METHODIST PROTESTANT CHURCH

The Methodist Protestant Church originated in protests against what its followers regarded as a lack of democracy in American Methodism, which at that time did not admit laymen to membership in the Annual and General Conferences, and also in opposition to episcopacy, which had practically absolute power over the ministry and the power to call meetings of the General Conference. A memorial to the General Conference in 1824 to incorporate a list of democratic principles was rejected and immediately thereafter twenty persons met at Alexander McCaine's School House in Maryland and formed the Union Society; this meeting adopted a constitution, took steps to start a periodical called *Mutual Rights*, and drafted a Communication to the ministers and members of the Methodist Episcopal Church.

Union Societies were soon formed in a dozen states. The first such society in North Carolina was organized at Sampson's Meeting House in Halifax County on November 6, 1824. It was called the

WHITAKERS CHAPEL

Halifax County, site of organization of the first Annual Conference of the Methodist Protestant Church.



DIVISION AND UNIFICATION

Roanoke Union Society and was the first to be set up after the original group in Baltimore and the second in the United States. It had eleven members and its second meeting at Bradford's Meeting House added eleven others; at each meeting new members were reported, and at the fourth, or second annual meeting, held on October 14, 1825, the membership was thirty-four.

The next meetings were in Western North Carolina. They were at Plank Chapel on the Tar River Circuit in July, 1826, Moriah Church near Greensboro in May, 1829, on the Guilford County Circuit during the same year, and at Liberty in Randolph County. At the Guilford County meeting all the members except two withdrew from the Methodist Episcopal Church and called themselves, the Associated Methodist Church. At about half a dozen places, including Whitaker's Chapel in Halifax County, Union in Granville County, Liberty in Randolph, Moriah, Bethel, and Flat Rock in Guilford, practically the whole membership of the original body went into the new organization and the property was taken over, but in various other places the seceding groups erected their own meeting houses.¹

On December 19, 1828, a meeting was held at the old historical Whitaker's Chapel in Halifax County near Enfield, named for Richard Whitaker, who settled on Fishing Creek about 1740 and immediately erected a log chapel, which was replaced a second and then a third time. It was in this area of the Roanoke Circuit, that John Dickins as pastor asked for subscriptions for a school in America. The first subscribers were Gabriel Long and Mr. Bustion.² At the 1828 meeting the North Carolina Annual Conference was formed, the oldest in the Methodist Protestant Church and older than the General Conference itself. At that time there were only four circuits, Roanoke, Liberty, Warrenton and Oxford, but in the following year Hillsborough and Guilford were added.

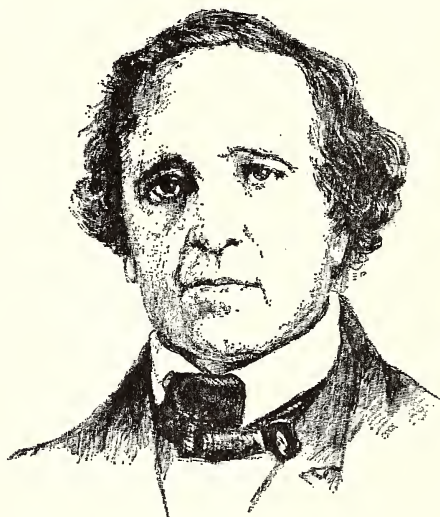
The work of the Church proceeded slowly but steadily. In 1878 the Conference was divided and a Western Conference was created. The division line ran North and South through Hillsboro. The eastern had eight circuits, one mission, and about 2,500 members, and the Western had eighteen circuits, three missions, and nearly 8,500 members. The two Conferences met at Yadkin College between Lexington and Mocksville, one upstairs and the other downstairs in the three-story building. This first division was terminated at Tabernacle Church in Guilford County in 1880.³

The circuits were all in rural areas for many years. By 1873 there was only one town or city church; it was at Winston and was so

weak that it was listed as a mission. In 1881 a church was organized at Henderson and one at Greensboro was formed in 1891. By 1896 there were churches in Greensboro, Asheboro, Liberty, High Point, Winston-Salem, and a few other places. In the next few years Asheville, Charlotte, Lexington, Thomasville and Reidsville were added.

The Methodist Protestant Church in North Carolina developed strong leaders and made important contributions to the whole social order. During almost the whole of its existence it maintained fraternal relations with other Methodist groups and more than once made overtures for union with other bodies. When the Plan of Union was prepared the Methodist Protestant Church was the first to adopt it, which it did in 1936 by a vote of 126 to 26 by the General Conference in session in High Point, North Carolina. At that time the Church in Western North Carolina had around 140 churches in twenty-five counties.

The Methodist Protestants contributed the principle of lay representation to American Methodism, although it was adopted in other branches before Unification in 1939. In entering the merger it also made sacrifices by abandoning its historic position and accepting episcopacy; at the Uniting Conference in Kansas City its delegation in a separate session elected Dr. James H. Straughn of Maryland and Dr. John C. Broomfield of the Pittsburgh Conference as Bishops for the whole Church.



JAMES O. ANDREW

FREE AND WESLEYAN METHODISTS

There were numerous other splits in the Methodist body. The Free Methodist Church was formed in 1860 as a result of long controversy over holiness and what many of its supporters regarded as the arbitrary exercise of power; other elements of misunderstanding included membership in secret societies, renting of pews, "worldly" amusements and practices, choir singing, costly churches, and the use of tobacco. Certain ministers were expelled and located, and a new denomination was formed when their appeal was not sustained by the General Conference of the Methodist Episcopal Church.⁴

The first appointment of the Free Methodist Church in Western North Carolina was made in 1942 at Murphy by the Georgia and Carolina Conference. Churches were formed three years later at Andrews, Waynesville, and Asheville; another was at Cherokee in 1949 but it disappeared the following year. Asheville was discontinued for a few years but was renewed in 1959. In the same year work was established at Bryson City but it also disappeared the next year. It is claimed that the lack of growth was due to the restriction on the use, processing, and merchandising of tobacco in an area where the leaf is an important crop.⁵

The Wesleyan Methodist Church grew out of the abolition controversy and dissatisfaction with episcopacy and the state of Methodist piety. It was formed as an independent body in 1843. It presently restricts the use of tobacco but did not do so for about two generations after its organization and it has had a larger growth in the Southeast than has the Free Methodist Church, although it is somewhat smaller in the whole country.

The North Carolina Conference of the Wesleyan Methodist Church of America was organized at Shady Grove, now Colfax, North Carolina, July 4, 1879. In 1964 it reported 70 pastoral appointments, most of which are in the bounds of the Western North Carolina Conference of The Methodist Church. In the same year it reported 110 Elders, 4,351 full members, 2,807 seekers, church buildings valued at \$3,717,500.00, parsonages, \$1,099,820.00, raised through Woman's Mission Society \$61,097.00 and total raised for all purposes \$1,151,885.00. It has held its sessions at Colfax since 1928.⁶

MISSIONARY METHODIST CHURCH

In 1913 most of the members of the Wesleyan Methodist Church at Forest City, North Carolina, withdrew in arguments over the use of tobacco, wearing of jewelry, secret societies, tithing, women

preachers, and other matters, and on July 28, 1913, the Missionary Methodist Church was organized in the home of Mr. Jeff J. Harmon. Furniture was removed from a room and this was used as a preaching place until the attendance increased and then a two-room house was rented.

Later in 1913 a tent meeting was held at Caroleen, about six miles from Forest City, and a second congregation was formed; services were held in homes until a frame building was erected. The following year the group bought the East Main Street Methodist Church and moved it to a new location. In due course other congregations were formed and buildings secured at Cherryville, Shelby, King's Mountain, Cliffside, and the Hopewell community. Other groups were formed but soon disappeared. In 1923 a group withdrew from the Forest City congregation and joined the Methodist Protestant Church.

A General Convention was held in 1939 with fifteen clergymen and eleven laymen present.

In 1946 the General Convention was eliminated and the annual conference became the supreme body. A periodical called *Missionary Methodist Herald* was started in 1940 but it did not long survive. Union discussions with the People's Methodist Church and the Congregational Methodist Church were held but the proposals were defeated. In 1940 the total membership of the body was less than five hundred, however in 1965 1,200 members were reported and there were twenty congregations.

METHODIST EPISCOPAL CHURCH, SOUTH

The greatest division came in 1844 and resulted in the formation of two General Conferences, one in the North and the other in the South. The occasion, if not the cause, was slavery. Bishop James O. Andrew of Georgia had taken as his second wife a woman who owned some slaves. The law of the Church forbade the holding of slaves except in those States where the law did not permit them to be liberated. Georgia was such a state. Bishop Andrew, forbidden by law to free the slaves, drew up a paper which vested their ownership in his wife and offered them freedom if they would go to a State wherein freedom was legal.

At the General Conference of 1844, held in New York, the Northern majority secured the adoption of a resolution requesting Bishop Andrew to cease exercising episcopal functions as long as the "impediment" remained. The Southern delegates took the position that the Bishop had been virtually deposed without a trial

and without his violation of any law of the Church, that the General Conference passed on the constitutionality of its own action, and that the resolution made impossible Methodist work in the South and among the slaves, which soon numbered one-third of the total membership in the Southern Conferences. On the other hand, the Northern delegates contended that a slave-holding Bishop constituted an endorsement of slavery and he would not be acceptable in the North.

The result was the adoption of the famous Plan of Separation. This provided that all churches and Conferences on the border which adhered to the South should "remain under the unmolested pastoral care of the Southern Church, and the ministers of the Methodist Episcopal Church shall in no wise attempt to exercise pastoral oversight therein; it being understood that the ministry of the South reciprocally observe the same rule as to churches and Conferences adhering to the Methodist Episcopal Church; provided, also that this rule shall apply to churches and Conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of the Church within whose territory they are situated." The Plan also provided for the equitable division of the Book Concern property and the superannuate and other general funds.

Under this action the Southern Conferences held a convention at Louisville and decided to organize the Methodist Episcopal Church, South. Its first General Conference met at Petersburg, Virginia, in May, 1846; its business sessions were held in a Negro Church and its first elected Bishop was William Capers of South Carolina, who had won fame as the founder and superintendent of the missions among the slaves on the Southern plantations. Adhering to the South and accepted in his capacity as a Bishop was Joshua Soule of Maine, greatest episcopal leader of early Methodism after Asbury and McKendree, who believed that the Plan of Separation violated the constitution of the Church which he had written in 1812. He spent the rest of his life in the South, and at his death in 1867 was buried on the campus of Vanderbilt University at Nashville, Tennessee.⁷

The division of the Church was brought about amicably and in mutual understanding. However, a change of sentiment occurred in the North and the Plan of Separation was rejected at the General Conference of the Methodist Episcopal Church in 1848, on the ground that it was unconstitutional because it had not been adopted by the Northern Conferences. Legal proceedings were instituted by

the Methodist Episcopal Church, South, and the constitutionality of the Plan was upheld by the United States Supreme Court. In 1876 the Cape May Commission appointed by the two Churches unanimously declared that both were legitimate branches of Episcopal Methodism organized at the Christmas Conference in 1784. This ended a thirty-year period of contention, and some bitter feelings, during which it was claimed that the Southern Church was a schismatic secession.

The Methodist Episcopal Church, South, had work on the Pacific Coast and the Northwest, since this area was not involved because it was not a part of the United States when the division occurred.

The strength of the Methodist Episcopal Church, South, in Western North Carolina the year after the division may be surmised from the reports in the General Minutes. In 1845 Holston Conference reported Jefferson Circuit in the Wytheville District, William Hicks, Presiding Elder and A. Shell, Pastor with 736 white and 24 Negro members. The Asheville District of Holston Conference under J. Haskew, Presiding Elder, had five North Carolina circuits. These were Asheville, Burnsville, Hendersonville, Waynesville-Echota Mission and Franklin with a membership of 3,302 white and 339 Negro members.

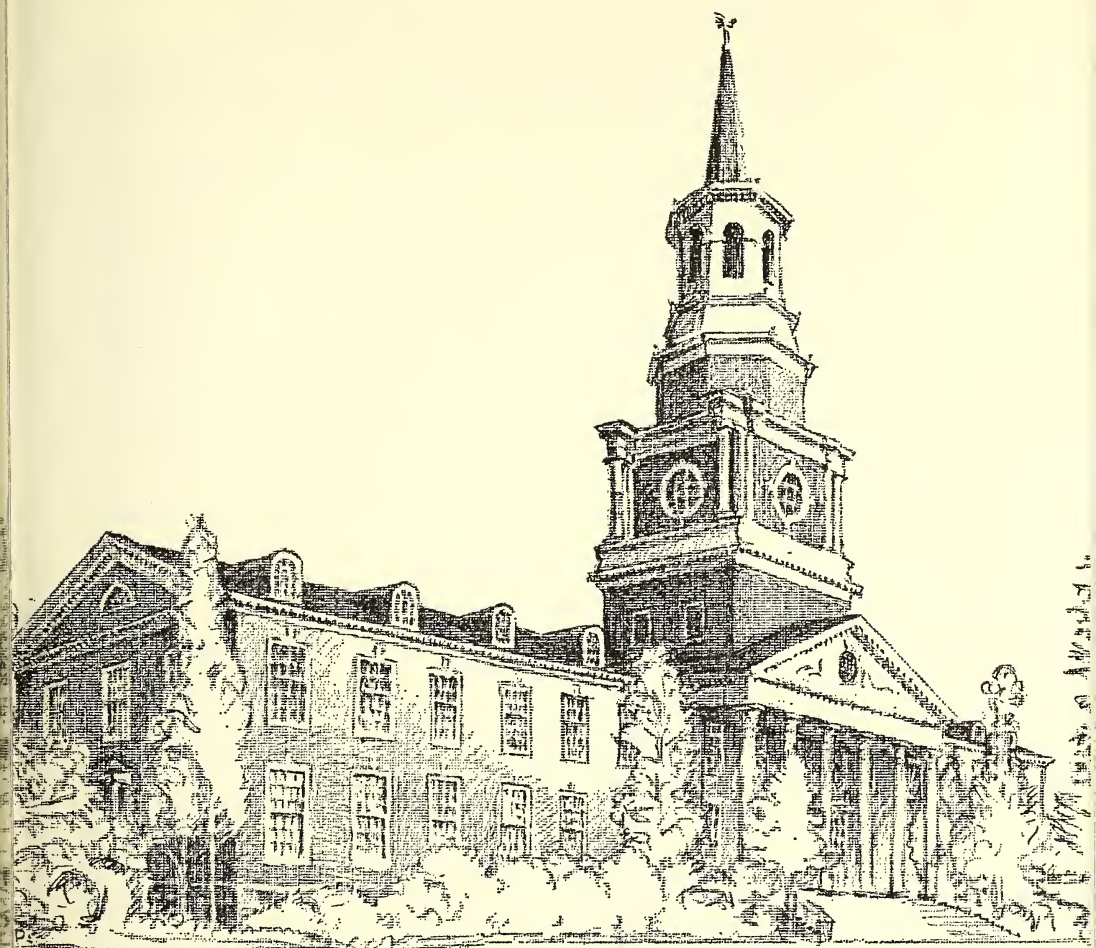
The North Carolina Conference of 1845 reported Greensboro, Mocksville, Davidson, Randolph, Guilford, Stokes, Surry, Jonesville, Wilkes and Iredell in the area under consideration. These ten circuits under J. Goodman, Presiding Elder had 6,271 white and 142 Negro members.

The South Carolina Conference reported Charlotte Station, Charlotte Circuit, Concord, Lincolnton, Rutherfordton, Shelby, Catawba, Morganton and Lenoir in the Lincolnton District with 5,892 white and 2,589 Negro members, under W. A. Gamewell, Presiding Elder. In the Cheraw District Wadesboro, Centre and Pleasant Grove had 2,338 white and 782 Negro members.

In all appointments which could be considered as falling within the bounds of the present Western North Carolina Conference there were in 1845 a total of 18,539 white and 4,611 Negro members in the Methodist Episcopal Church, South.

NEGRO METHODISTS

At the outbreak of the Civil War the Methodist Episcopal Church, South, had more than 200,000 Negro members. This was around one-third of the total membership and constituted a larger group



ROBERTS HALL AT HIGH POINT COLLEGE

than all the missionary societies of America had gathered in all the foreign mission fields of the world up to that time.

These Negro Methodists in the South were, for the most part, the results of the Missions to the Slaves, which was started in 1829. This movement, of which William Capers of South Carolina was the superintendent and virtual founder, assigned white preachers to the plantations to work exclusively among the Negroes; at one time there were more than three hundred white preachers of Southern Methodism serving societies composed exclusively of Negro slaves, and there were 80,000 members on the plantations alone. The movement had overcome the early opposition of the planters and won their wholehearted support. Its popularity was evidenced by the

fact that when the Methodist Episcopal Church, South, was organized it elected Capers as the first Bishop and declared that its work among the Negroes would never be abandoned.

During the war the South was overrun by invading armies, many Conferences could not meet, congregations were abandoned, preachers and members were under arms, and the whole society was disrupted. Nevertheless the work among the Negroes was continued. "During 1862, when the guns of an invading army were thundering at her doors and every sinew of finance strained to its utmost tension, the South, through the Southern Methodist Church alone, paid out of her treasury for the evangelization of her slaves, \$93,509.87." "In 1864, though practically paralyzed, the Church paid \$158,421.96, for the same purpose, and when pauperized and prostrated, during the last year of the struggle \$80,000 was raised."⁸

After the war only 78,742 Negroes were still in the Southern Church and the numbers declined year by year until only 13,263 remained. This was due mainly to the stress of the times, the antagonisms created by Reconstruction, the re-entry of the Methodist Episcopal Church into the South, and the activity of the various Negro Methodist bodies. In December, 1870, at the request of the colored members and by mutual arrangement, a meeting was held at Jackson, Tennessee, and the independent Colored Methodist Episcopal Church was organized. A Discipline was adopted and W. H. Miles and R. H. Vanderhorst were elected as Bishops. All the property which was held for use of the Negro members was turned over to the new Church and it enjoyed a rapid growth. In four years it had four Bishops, fifteen Annual Conferences, 607 traveling preachers, and 74,799 members.

But 8,000 members remained in the Methodist Episcopal Church, South, although the numbers gradually declined. But until 1897 the Church continued to report colored members. Not many of these were in Western North Carolina, however, where few Negroes were found. In 1890, when the Western North Carolina Conference was formed, it had 91 Negro members.

In 1954 the Colored Methodist Episcopal Church substituted Christian for Colored in its name. It is a member of the World Methodist Council and has more than 2,500 churches and around 450,000 members.

When the three largest Methodist Churches in the country were united in 1939, the Central Jurisdiction was one of the six into which The Methodist Church was divided; it was composed of the Negro members, while the other five were geographical in nature.

The Central Jurisdiction then contained around 300,000 members, 14,000 of whom were in the North Carolina Conference, which included a part of Virginia.

AFRICAN METHODIST EPISCOPAL ZION CHURCH

The African Methodist Episcopal Zion Church, a Negro group from the John Street Church in New York City, formed a separate congregation in 1796 and became an independent denomination in 1800. It is the second largest Negro Methodist body in the country, with three-quarters of a million members. It entered North Carolina when the Central North Carolina Annual Conference was organized on November 18, 1879. It has seven Conferences in thirty-three counties and a total membership of around 100,000; four of its Conferences are partly in the western section. The West Central North Carolina Conference, organized on November 18, 1910, is the largest in the country.

The Zion Church has a publishing house at Charlotte and Camp Dorothy Walls for boys and girls in Buncombe County. Livingston College at Salisbury was incorporated in 1879; Hood Theological Seminary is operated in connection with the college.⁹

AFRICAN METHODIST EPISCOPAL CHURCH

The African Methodist Episcopal Church is the largest Negro Methodist Church in the United States; it has around 6,000 churches and 2,000,000 members. The Western North Carolina Annual Conference has 65 churches and 12,000 members.¹⁰

It originated in 1787 when a group withdrew from a predominantly white congregation in Philadelphia and erected a chapel. Its ministry was supplied for a time by ordination of the Protestant Episcopal Church, but in 1799 Bishop Francis Asbury ordained Richard Allen. The group remained under white leadership until 1814 and in 1816 Allen led in the formation of an independent denomination.

It entered North Carolina at an early date and developed a large membership, forming a Western North Carolina Annual Conference. The body operates Kittrell College at Kittrell in Vance County, where one of its bishops has his headquarters.¹¹

FORMAL RE-ESTABLISHMENT OF THE METHODIST EPISCOPAL CHURCH

After the Civil War the Methodist Episcopal Church was revitalized in the South. The General Conference at Philadelphia in 1864 adopted a resolution which stated that the South needed

"evangelizing agencies" and authorized the Bishop to organize Annual Conferences there. It appropriated \$35,000 for this work. In the year 1866 the Asheville District of the Holston Conference of the Methodist Episcopal Church had 1,007 members.

In some parts of the South some ministers and people had Northern sympathies even though they were members of the Methodist Episcopal Church, South. At Clyde in Haywood County there was a former Methodist Episcopal Church, probably formed by Samuel Edney in 1798 and called Camp Ground, later Louisa Chapel, and Arnon Plains (now Plains Church) east of Canton which were served by local preachers to the close of the Civil War when these congregations received ministers appointed by Bishop Clark at the newly reorganized Holston Conference of the Methodist Episcopal Church.¹² It thus appears there was nearly always a group in the mountain area which had Northern sympathies.

After its re-entry into the South, the Methodist Episcopal Church was aided by the Federal Government; it was claimed that the churches of the Southern body were disloyal to the Union and Secretary of War Stanton issued an order on November 30, 1863, turning over to Bishop E. R. Ames "all houses of worship belonging to the Methodist Episcopal Church, South, in which a loyal minister appointed by a loyal Bishop did not officiate." The order also directed the commanding officer of the Union forces to aid in enforcing the directive, and the quartermasters were ordered to furnish Bishop Ames and his clerks with "substance." When Stanton's action was brought to the attention of President Lincoln, the Secretary was rebuked and the orders were later modified.¹³ But this had little effect, and the Northern branch of the Church proceeded to organize in the South and many churches were seized.

In 1867 the Virginia and North Carolina Mission Conference of the Methodist Episcopal Church was organized, with fourteen preachers and 671 members in both States. In North Carolina there were nine charges and six preachers, three of the charges being left to be supplied. Among the charges were Lincolnton, Dallas, Wilkes, and Yadkin, all in the present Western North Carolina Annual Conference. The Mission Conference was divided in 1868 and the North Carolina Conference included the whole State except the area west of Watauga County and the Blue Ridge Mountains, which was in the Holston Conference. At the first session twelve preachers received appointments.

The work in the Conference was carried on among both the whites and Negroes and this continued until 1879. In 1876 two-

thirds of the preachers were Negroes and the same was true in general of the membership. The plan of mixed ministry and membership did not prove successful and by 1872 there was a movement for separation. A division was asked in the General Conference of 1876 and Bishop Jesse T. Peck was authorized to form the Southern Central Conference among the white people. Seven white preachers and sixteen Negroes favored the division and only one white preacher voted against it.

The Holston Conference was the first to be formed in the South by the Methodist Episcopal Church; it had a North Carolina Circuit which included the work west of the mountains. It was organized in 1864. Two years later the North Carolina Circuit was changed to the Asheville District, which had fourteen local preachers, 907 members, and "two churches worth \$200.00." In 1872 the District had twenty-two local preachers, 2,400 members and probationers. By 1879 when the work was transferred to the Southern Central Conference covering North Carolina there were forty churches, thirty-one local preachers, and 3,500 members.¹⁴

The General Conference in 1880 formed the Blue Ridge Conference and place the whole of North Carolina therein; this included thirteen counties west of the mountains. The first session met at Concord on January 28, 1880, with Bishop Matthew Simpson presiding. There were a few more than one hundred local preachers and the total membership was around 2,600. There were three districts, Blue Ridge, Greensboro and Eastern, most of the work being in the present Western North Carolina Conference.¹⁵

The Blue Ridge Conference met at Clyde in Haywood County on October 9, 1895, and asked that the Conference be divided. In the following year the General Conference provided for this and the Atlantic Mission Conference was set up in the eastern part of the State and the Blue Ridge Conference included the western section. The former had work among the white people and the Croatan Indians in North Carolina. The other Conference had twelve pastors and fourteen charges in eleven of the forty-three counties within its borders. The following year it had added one church, formed sixteen other societies, secured three parsonages, and had 1,200 members.

On October 19, 1911, the Blue Ridge Conference and the Atlantic Mission Conference met at Troy, North Carolina, and united to form the Blue Ridge-Atlantic Conference. The boundary line at that time included the State of North Carolina and the counties of Mecklenburg, Brunswick, Greenville, Southampton, Nansemond,

Norfolk and Princess Anne in the State of Virginia, and the counties of Oconee, Pickens, Greenville, Spartanburg, York, Chester, Union, Anderson, Laurens, Abbeville, Newberry and Fairfield in the State of South Carolina. There were 9,986 members. In the next year the boundary line included the State of North Carolina and the membership had increased by 481. The districts were Clyde, Coast, Statesville and Traphill. The membership in 1916 was 13,000 and the church and parsonage property was valued at \$290,000.00. The Blue Ridge-Atlantic Conference had a steady growth until the years of the depression. From about 1930 until Unification in 1939 the growth was very slow and in many areas there were losses.¹⁶

THE UNITING CONFERENCE

When the three large Methodist bodies were united in 1939, the Methodist Episcopal Church in North Carolina had two Conferences, the Blue Ridge-Atlantic and the North Carolina, the latter composed of Negro Methodists. These had around 140 charges, of which about forty were served by supply preachers, and a total membership of around 28,000. The Methodist Protestant Church had about ninety charges and 30,000 members. The Methodist Episcopal Church, South, had in the Western North Carolina Annual Conference 311 pastoral charges, 799 societies, and 168,000 members.

Although the three denominations merged at the Uniting Conference at Kansas City in May of 1939, the local Annual Conferences, to allow time to complete their years' programs, did not unite until October of that year.

Greensboro was host city to four conference sessions that fall. The final session of the North Carolina Conference of the Methodist Protestant Church was held from October 18-20 in Grace Church with J. E. Pritchard, President. On October 19-20 the Blue Ridge-Atlantic Conference of the Methodist Episcopal Church closed out its work with Bishop Wallace E. Brown presiding, in Centenary Church. During this same two-day period, the Western North Carolina Conference of the Methodist Episcopal Church, South, held its last session in West Market Street Church. These were days of mixed emotions, for underneath and above whatever sadness there may have been for passing alignments there were stronger currents of hope and thanksgiving that Methodist Union was about to become a reality. A fourth session began on Friday evening of October 20 in West Market Street Church which was the Uniting Session conducted by Bishops Clare Purcell, James H. Straughn and Wallace E. Brown.

DIVISION AND UNIFICATION

The three branches of Methodism which were made one on that historic evening were gladly following the dictates of the Uniting Conference of The Methodist Church which had been brought into being by the General Conferences of the three uniting churches. The form used by the Western North Carolina Conference was based on the service of "The Declaration of Union" used by the Uniting General Conference. It was a great service of thanksgiving, declaration and consecration concluded with a rendition of "The Hallelujah Chorus" from *The Messiah* by George Frederick Handel. The Conference was then called to order for its first business session. The ministerial and lay delegates of the three former conferences were presented by their Bishops. The Conference was duly organized with its officers, boards and committees. A new day was dawning for Methodism in Western North Carolina where all Methodists had long enjoyed a friendly relationship.

FOOTNOTES FOR CHAPTER V

1. Carroll, *op. cit.*, p. 13-15; For a complete history see Drinkhouse, *The History of Methodist Reform and the Methodist Protestant Church*, 2 vols.; *Mutual Rights and Methodist Protestant*; *Wesleyan Repository and Religious Intelligence*; *Our Church Record* and various histories of Methodism.

2. Grissom, *op. cit.*, p. 134, 135.

3. Carroll, *op. cit.*, p. 23-28.

4. Clark, Elmer T., *The Small Sects in America*, p. 63.

5. Bishop Leslie R. Marston, of the Free Methodist Church in a letter to the author; Clark, *op. cit.*, p. 63.

6. *Journal of the North Carolina Conference of the Wesleyan Methodists Church*, 1964.

7. See *The Organization of the Methodist Episcopal Church, South*; Elliott, Charles, *History of the Great Secession*, inimical to the South but written by a man who had favored and voted for the Plan of Separation.

8. See Harrison, W. P., *The Gospel Among the Slaves*, p. 312, 316; Clark, Elmer T., *Healing Ourselves*, Ch. III; Clark, Elmer T., *The Church and the World Parish*, p. 238 ff.

9. Clark, *The Small Sects*, p. 67; Catalog of Livingston College, 1963.

10. AP News release, November 22, 1965.

11. Clark, *The Small Sects*, p. 66, 67; *Yearbook of American Churches* 1963; Shaw, J. Beverly F., *The Negro in the History of Methodism*; *Disciplines and the Journals of the General Conferences of the African Methodist Episcopal Church*.

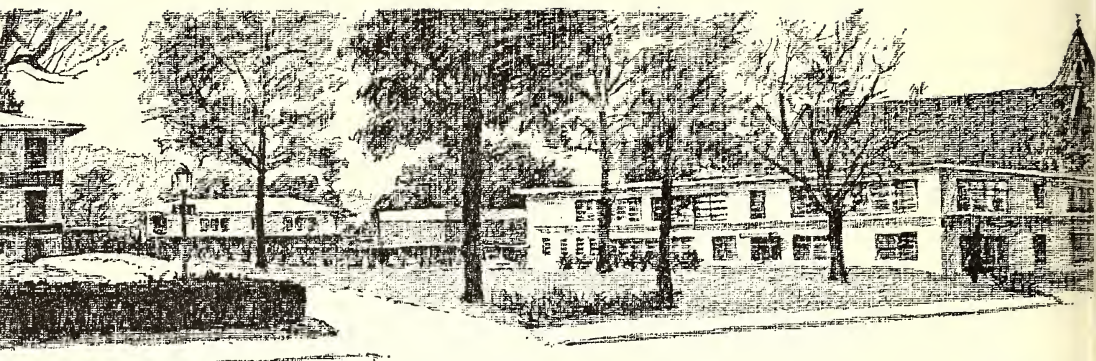
12. Historical address by C. M. White, *Journal of the Western North Carolina Conference*, 1951, p. 67.

13. Heckard, Cecil L., *The Work of the Methodist Episcopal Church with the White Population of North Carolina During the Period from 1880 to 1937*; see also Sweet, W. W., *The Methodist Episcopal Church and the Civil War*, and various histories of Methodism.

14. Heckard, *op. cit.*, p. 14-16.

15. *Ibid.*, p. 16-23; See *A History of Post-Civil War Methodist Episcopal Academies Affiliated with Universities of Athens and Chattanooga*, a thesis by Elizabeth Ann Eberle at the University of Chattanooga. Chapter V deals with North Carolina.

16. *Journals of the Blue Ridge-Atlantic Conference, Methodist Episcopal Church*, 1911-1939.



Allen School, Asheville, N. C., which opened October 31, 1887 with three students.

CHAPTER VI SCHOOLS AND COLLEGES

North Carolina Methodism from an early period was active in establishing educational institutions. The Methodist Protestant Church, the Methodist Episcopal Church, and the Methodist Episcopal Church, South, established numerous schools. The terminology of these institutions was rather loosely used in the Nineteenth Century; therefore one should not be misled by the title, because most of these organizations in the early days were little more advanced than a present day high school.

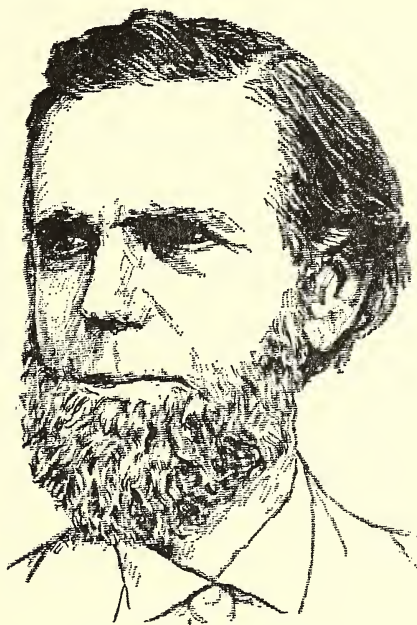
Publicly supported high schools across North Carolina were not established in any great number, especially in the rural areas, until well into the Twentieth Century, when the construction of good roads and the provision of free school bus transportation for students made a vast system of public education possible. Rural youths wishing to pursue education beyond the elementary grades, therefore, had to attend private or church-supported academies and institutes. In a serious effort to supply educational opportunities, the churches established boarding schools for young people. With the coming of consolidated rural public high schools, the need for the boarding institutes and academies passed; therefore, most of them were either closed or upgraded into colleges.

SCHOOLS OF THE METHODIST PROTESTANT CHURCH

The Methodist Protestant Church began educational work in North Carolina in 1855 when Yadkin College was chartered. A

SCHOOLS AND COLLEGES

three-story building was erected in Davidson County, near the Yadkin River, between Lexington and Mocksville. It opened its doors in 1856 and became coeducational in 1878. It operated for sixty-eight years, except for six years during the era of the Civil War. It rendered good service but was burdened with debt and closed in 1924; the buildings deteriorated and eventually fell into ruin or were torn down.



BRAXTON CRAVEN

Another school was at Fallston, about twelve miles north of Shelby, between Morganton and Hickory, in Cleveland County. It was privately operated but endorsed by the Conference of 1894. The Denton High School was purchased in 1907 and operated until 1920 when it was sold for \$4,000, which was divided equally between the presently named Central Methodist Church of Denton and the Conference Board of Church Extension. There was also a small preparatory school which was operated at Liberty for a short time, but little is known concerning it.

About 1855 a school known as the Logan Female Seminary was opened at Jamestown, between High Point and Greensboro. A

building was erected and the institution was chartered as Jamestown Female College in 1857. The Annual Conference met at the College in 1858 although there was no Methodist Protestant Church in the town; the conference sessions were held in the Masonic Hall and in the Methodist Episcopal Church, South. The college burned in 1861 and was not rebuilt; some of the old bricks were used to erect a marker on the campus of High Point College though the two institutions had no formal connection.¹

SCHOOLS OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Several schools about which little is known were established by the Methodist Episcopal Church, South. Among these was Bascombe College in Buncombe County; it was founded in 1859 and was offered to the Church, but was declined because of a small indebtedness.

It seems that the Asheville Female College was founded at Asheville by Dr. John Dickson in 1856. The Holston Methodist Female College was organized in 1842 and a building was erected on the site of the present David Millard Junior High School, this probably being only a change in name. In 1850 the Asheville Female College was reorganized; there was another reorganization in 1888, when a new building was erected and the name was changed to the Asheville School for Girls. There is another reference to the Asheville Female College which was chartered in 1851 under the auspices of the Holston Conference of the Methodist Episcopal Church, South, and occupied twelve acres given by James Patton.²

HAYESVILLE COLLEGE

When the Western North Carolina Annual Conference was organized in 1890, Hayesville College in Clay County in the extreme western section of the State was in operation with Hezekiah Webb Bays as agent.³ Little is known of the early history of this school. It was closed in 1891 and its assets were transferred to Trinity College.⁴

TUSCOLA INSTITUTE

In 1855 the Reverend J. R. Long and the Reverend William Hicks established in Haywood County the Tuscola Institute in the community of Tuscola, which later became Lake Junaluska. This school continued until 1861 when it was succeeded by or merged with the Richland Institute. It was a boarding school in a two-story brick building, replaced in later years by a wooden structure. It was closed

SCHOOLS AND COLLEGES

temporarily during the Civil War but was reopened and continued until the 1880's, when it closed. Descendants of J. R. Long still reside in the county and Long's Chapel Methodist Church honors his name.

In 1865 the Reverend T. F. Glenn was sent by the Holston Conference to the Waynesville Circuit, which embraced the whole of Haywood County. There was no parsonage, therefore Glenn rented a house at Tuscola where he also was serving as principal of the Richland Institute. He was assisted by his wife and a young Baptist ministerial student as teachers. Under Glenn's direction the school prospered and enrolled students from nearly all the counties in the State west of the French Broad River.⁵

About 1910, or soon thereafter, the then Mount Airy District established a secondary school at Jefferson in Ashe County. It was operated under the care of the Annual Conference until 1929, when the trustees were authorized to sell the property. In 1930 the property was deeded to the Jefferson Methodist Church, therefore the sale must not have been culminated.

Near the end of the Nineteenth Century a school was established on what is now Sunny Acres in Lewisville, North Carolina, but it did not long continue. In 1901 the quarterly conference of the Lewisville Circuit in Forsyth County established the Lewisville Academy. Land was purchased on which there was a two-room house and a well house, the latter being used as a music room. Additions to the building provided an auditorium and class rooms. Six years later the State High School law was passed and the Academy became the first public high school in the county; the building was regarded as unsafe because of the various additions and it was torn away and another erected. The high school continued until 1952, when it was consolidated with others, but the elementary school remained and other buildings have been erected on the same site.⁶

CAROLINA FEMALE COLLEGE

In 1848 and 1849 the residents of Ansonville, North Carolina, began planning for a school for girls because they had been sending their daughters to schools away from home. In 1850 the Carolina Female College was opened in a three-story building which was later enlarged. It was a community institution but Methodists took the lead and the presidents were from that denomination. Students came not only from North Carolina, but from South Carolina, Virginia, and Mississippi. The highest enrollment was 175 students. Early in the 1860's it was offered to the South Carolina Annual Conference, which included that area at that time, and the Conference agreed to

take the College and try to pay off the indebtedness. The plan however was disrupted by the Civil War. The school was sold for the debt in 1865, but was immediately reopened; however it closed permanently in 1867, and the building was converted into an apartment house. The building was razed in 1950 and a marker erected on the site.⁷

WEDDINGTON INSTITUTE

The Weddington Industrial Institute grew out of a gift of eight hundred acres of land presented by Reuben Weddington; the community at the time was called Wardlaw but the name was changed to Weddington, as was the name of the Sandy Ridge Church. The school was near the present Matthews in Mecklenburg County. After the church started the school, Weddington made other gifts for its support. In 1918 the property was turned over to the Western North Carolina Annual Conference and a new brick building was erected, replacing the first frame structure. Soon thereafter the institution was reported as having three buildings and a campus and farm of 267 acres valued at \$48,000. In 1924 there were ten teachers and around 150 students and the property value was listed at \$100,000, with an indebtedness of \$55,000. In 1925 the school was destroyed by fire and ceased to exist.⁸

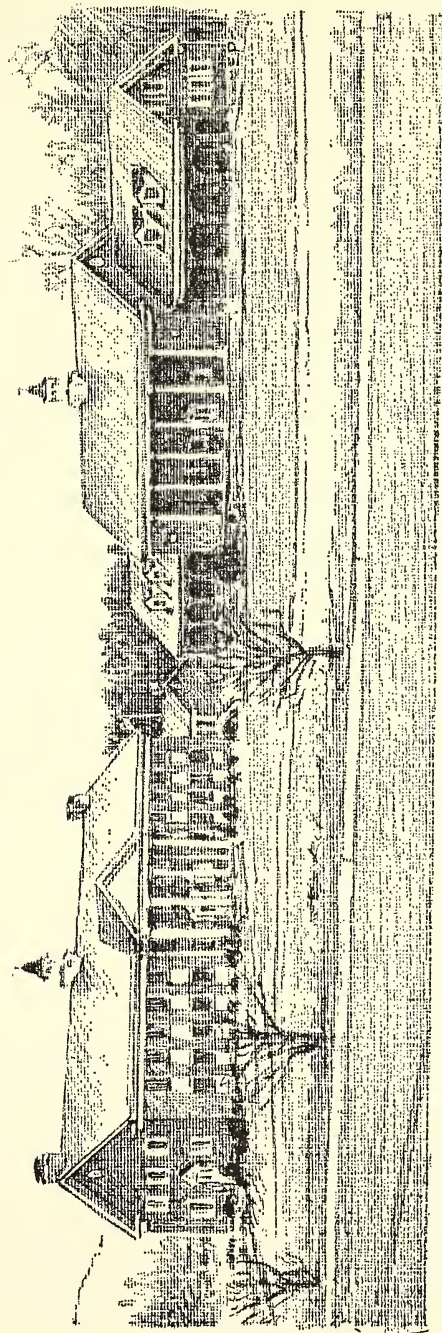
TRINITY PARK SCHOOL

In 1897 there was formed at Trinity College in Durham an academy called the Trinity Park School, which in 1919 had six buildings, property valued at \$64,000, seven teachers, and 257 students. Its most illustrious leader perhaps was the Reverend William W. Peele, who became a Bishop in the Church. The school was discontinued in 1922, and its property became a part of the campus of Woman's College of Duke University.

BREVARD INSTITUTE

In 1895 the Reverend and Mrs. Fitch Taylor started the Epworth School in their home at Brevard in Transylvania County, North Carolina, "to meet the education needs of the poor in the mountain region of our Conference."⁹ Two years later the school was moved to another house. Mr. Taylor died in 1901 and the school closed until 1903 at which time it was offered as a gift to the Woman's Board of Home Missions of the Methodist Episcopal Church, South. The Board declined to accept the school until the plant was complete and entirely free of debt.

BREVARD COLLEGE



Professor E. E. Bishop, the new principal, undertook the operation of the school and enrolled fifty students. A public meeting on October 20, 1903, marked the new beginning.

The Woman's Board of Home Missions in 1905 did accept the school and apparently changed its name to Brevard Institute. These events assured years of educational service to the church.¹⁰

During the early nineteen thirties a commission appointed by Bishop Edwin D. Mouzon made a study of the field of junior college education in the Western North Carolina Annual Conference. When the commission, in early 1933, recommended the merger of Weaver and Rutherford Colleges, the Woman's Missionary Council offered the property of Brevard Institute to the Western North Carolina Annual Conference provided the new college to be created by the proposed merger would be located on the grounds and occupy the buildings of Brevard Institute.

The offer was accepted and Brevard Institute was closed in 1933; the property was transferred to the Conference, and Miss Daisy Ritter, the acting principal, became principal of the Vashti School for Girls, in Thomasville, Georgia.

SCHOOLS OF THE METHODIST EPISCOPAL CHURCH

After the re-vitalization of the Methodist Episcopal Church, it started a dozen institutions of learning in North Carolina, nearly all of which were in the western part of the State. Little is known about some of them and only three survive, these being Allen High School at Asheville, Pfeiffer College at Misenheimer and Bennett College at Greensboro.

The first school to be established was Brown Seminary at Leicester in Buncombe County, which was organized in 1881. Aaron Seminary at Montezuma in Avery County was started in 1890 and sold in 1911, the proceeds being used for the church at Montezuma. Washington Collegiate Institute at Washington in Beaufort County, the eastern part of the State, was founded in 1888 at Marshallburg in Carteret County; it was moved to Washington about 1912 and merged into the Washington Institute. Columbus Industrial Institute, later known as Central College, was organized in 1895 at Columbus in Polk County and closed in 1901 for lack of financial support and because of its location.

Other schools were Fairview College at Traphill in Wilkes County, a private school which was turned over to the Conference in 1886, Etowah Institute near Brevard, Eagle Mills School at Eagle Mills, Roseland School at Roseland, Gladstone Academy at Gladstone, and

the Oberlin Home and School, opened near Lenoir in 1885, changed to the Ebenezer Mitchell Home and School in 1903, moved to Misenheimer in 1909, and became Pfeiffer College.¹¹

ALLEN HIGH SCHOOL

There are two institutions of learning for Negroes in the Western North Carolina area and both are related to the Woman's Division of the Board of Missions of The Methodist Church. The larger of these is Bennett College at Greensboro and the other is Allen High School at Asheville.

Some time prior to 1887, Mr. and Mrs. Pease of New York retired to the mountain area of Western North Carolina. They had previously worked among underprivileged people in New York City and at Asheville they became interested in the education of Negroes. They secured a building which had been a livery stable and a small cottage which could be used as a residence for teachers. It was a private enterprise, but because of failing health the Peases were forced to return to New York and give up the school at Asheville, therefore they gave the property to the Woman's Home Missionary Society of the Methodist Episcopal Church.

The school opened on October 31, 1887, with three students, but the enrollment increased to 103 in a few days and to more than 200 by the end of the first year. It was a primary school and in the first grade there were three generations of one family, two preachers, and more than twenty married men. The students brought their own books, mostly "blue back" spelling books and Bibles. The older people attended the school at night and the children attended in daytime.

The Missionary Society leaders wanted a home where Negro girls could learn to improve their living conditions. In 1896 the home was visited by Mrs. Marriage Allen, a British Quakeress, and she offered a donation if the home would be built at once. The offer was accepted, the building erected, and dedicatory services were held for it on February 9, 1897. In 1905 another building replaced the livery stable and included a chapel which served also as a church for the community until the Berry Temple Church was erected in 1923.

In 1924 the institution was accredited by the State and in 1940 by the Southern Association of Colleges and Secondary Schools. In 1945 the name was changed to Allen High School and this act was followed by the elimination of the grades below high school. In more recent years the entire school has been rebuilt and possesses a

modern plant with nearly two hundred students enrolled from thirteen states, the District of Columbia and Africa.¹²

THE WORK OF MISS PRUDDEN

In 1885 Miss Emily Prudden, the daughter of a Congregational minister in Connecticut, became interested in the education of young people in the South and, assisted by Miss Elizabeth Kennedy and Miss Mary Francis, began a school six miles from Lenoir, North Carolina, which was called the Oberlin Home and School. It was housed in a two-story building with eleven rooms. Later in 1903 Miss Prudden gave the property, which then had two buildings on thirty acres of land, to the Woman's Home Missionary Society of the Methodist Episcopal Church and the name was changed to the Ebenezer Mitchell Industrial Home and School in memory of Mrs. Mitchell of Dayton, Ohio, who had made large contributions for the educational work of the Society.

Miss Prudden had first visited in North Carolina in 1882, and she died in Hickory on Christmas Day, 1917, her body being returned to Orange, Connecticut, for burial. During the span of thirty-five years she gave herself unstintingly to educational work. She founded fifteen mission schools and colleges. One of these was the Saluda Seminary at Saluda, which was turned over to the American Missionary Society of the Congregational Church, which operated it as a boarding school until 1925, when the property was purchased by Polk County for use as a public school. Another school she founded was for Negro pupils at Kings Mountain, which was later turned over to the Congregational Society and operated until 1925, when it also became a public school. None of the schools she founded bear the honored name of Miss Prudden.

The Mitchell School was moved to Misenheimer, North Carolina in 1909 and a building was erected on a campus of eleven acres which was given by the community; the Southern Railway moved the freight from Caldwell County without charge and donated the first car load of coal to the new institution. Classes were started at the new location in April, 1910. The main building was destroyed by fire on June 28, 1914, but the school continued to make progress.

The secondary school was accredited by the State Department of Public Instruction in 1922. Some college work was started in 1928 by adding a normal course, and in 1932 the Mitchell School received accreditation as a junior college. Mrs. Henry Pfeiffer of New York visited the school that year.

The name was changed to Mitchell Junior College and High

SCHOOLS AND COLLEGES

School in 1934 and in 1935 Mrs. Henry Pfeiffer gave funds for the erection of four new buildings. It was brought to the attention of the school authorities that there was already a Mitchell College at Statesville, and by priority, having been founded in 1856, had claim to the name, therefore the name was changed to Pfeiffer Junior College.



PFEIFFER COLLEGE

PFEIFFER COLLEGE

Mr. and Mrs. Henry Pfeiffer continued their benefactions. In 1936 money was given for remodeling the administration building. The next year another building was donated. Funds were provided for endowment and improvement of the grounds. In 1940 the endowment was increased and a pipe organ was given, and in 1941 money was provided for the erection of three other buildings, including a chapel in memory of Mrs. Pfeiffer. The next year the college was accredited by the Southern Association of Colleges and Secondary Schools and by the University Senate of The Methodist Church. Soon after 1944 a gymnasium and a number of faculty homes were erected.

In 1953 other buildings were erected, the institution became a

four-year college, and was accredited by the Southern Association. By 1964 Pfeiffer College had eighteen buildings, in addition thirty-eight houses and three apartments, property valued at more than \$5,000,000, endowment funds approaching \$2,000,000, eight hundred fifty students, and a faculty of sixty instructors.¹³

As previously mentioned, the institution was originally affiliated with the Woman's Home Missionary Society of the Methodist Episcopal Church, and after Unification in 1939 it passed to the Woman's Division of the Board of Missions of The Methodist Church. In 1959 the college requested affiliation with the Western North Carolina Annual Conference, and after careful study and evaluation, approval was given in 1961.

BENNETT COLLEGE

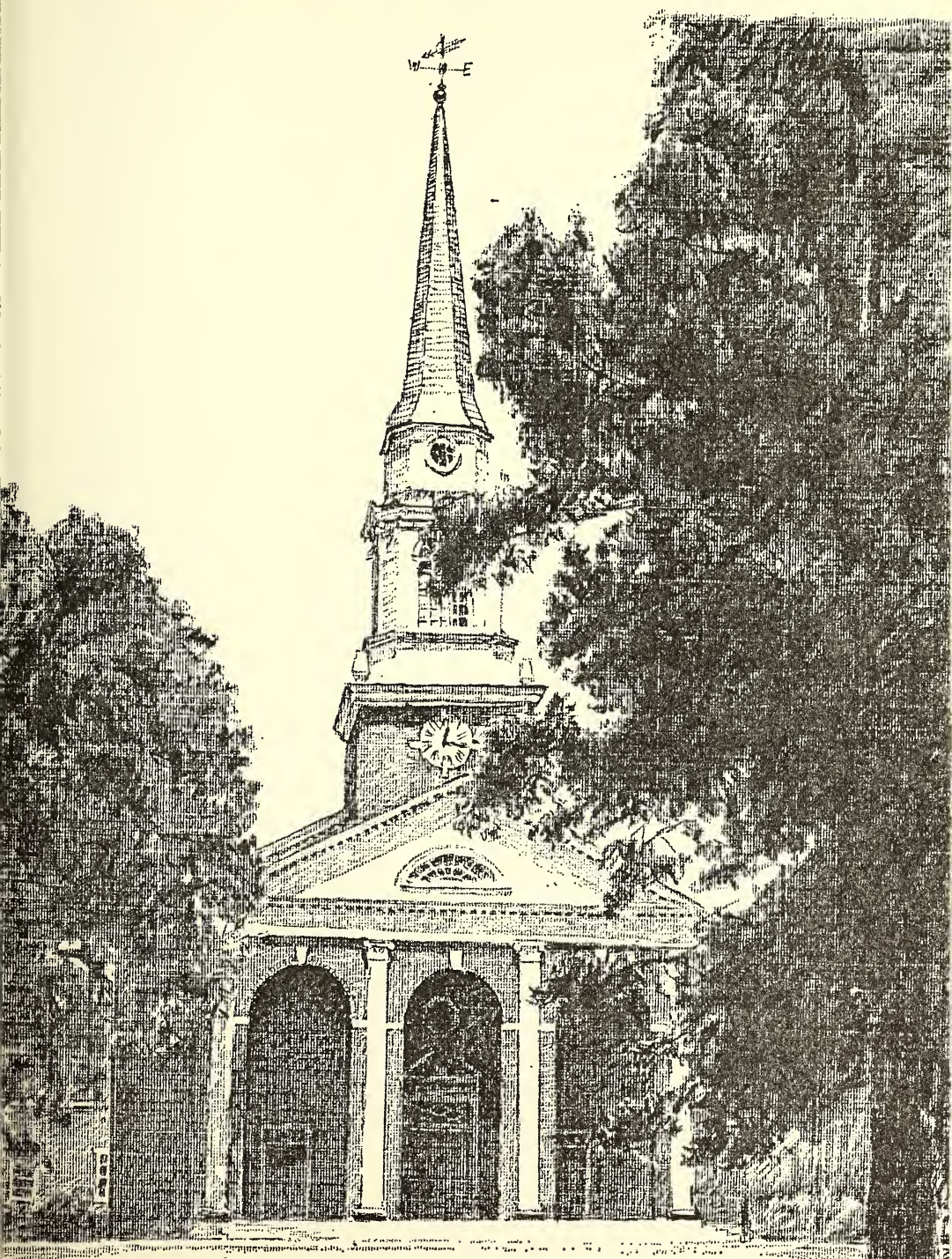
Bennett College, Greensboro, was founded in 1873 by Negro leaders at the time the Freedman's Aid Society was promoting educational opportunities for the newly-emancipated slaves. The land was purchased by Negroes and it was named for Lyman Bennett, who is said to have talked with Abraham Lincoln about the problem involved in the education of Negroes. Bennett erected the first building.

Early in its history the Woman's Home Mission Society began erecting homes for Negro girls on college campuses and the Board of Education offered Bennett for its use. In 1926 the institution was reorganized as a college for women, although the charter issued by the State made no reference to race. In 1930 its first class was graduated with the degree of Bachelor of Arts. Bennett received "A" rating from the State Department of Education and in 1937 it became one of the fifteen Negro colleges to attain full accredited membership in the Southern Association of Colleges and Secondary Schools, the official accrediting agency. Since that date it has become a member of the various national educational associations.

Bennett College is one of the outstanding institutions of its kind in the United States. It has received large financial grants from Mr. and Mrs. Henry Pfeiffer of New York, the General Board of Education, The Methodist Church and numerous individuals. The chapel at Bennett, as well as the chapel at Pfeiffer College, is in memory of Mrs. Henry Pfeiffer. Since 1930 Bennett has graduated more than 2,000 young women, five of whom received Fulbright Scholarships for graduate study abroad. Notable authors and composers have served on its faculty, which numbers sixty competent instructors. Its value is around \$4,000,000, and it has an endowment of nearly \$2,000,000.¹⁴

SCHOOLS AND COLLEGES

ANNIE MERNER PFEIFFER CHAPEL AT BENNETT COLLEGE,
GREENSBORO



HIGH POINT COLLEGE

High Point College at High Point is the largest institution of higher learning located within the bounds of the Western North Carolina Annual Conference, with an enrollment of 1,800 students, including about 700 students in evening classes, and a faculty of 70 instructors. It was established by the Methodist Protestant Church and is the only remaining institution of learning founded by that denomination in the State.

In 1918 the Board of Education of the North Carolina Annual Conference of the Methodist Protestant Church asked that a quarter of a million dollars be raised for a college and the following year the Conference recommended an investment of \$300,000 for buildings, and \$200,000 for endowment, plus from \$50,000 to \$100,000 to be raised in the community where the proposed college would be located. These steps by the Conference were the fruition of the efforts of the Reverend J. F. McCulloch, who had been working diligently for the establishment of a college since as far back as 1891, when he had returned to Greensboro from a professorship in Adrian College, Michigan, with the one purpose of educating the Methodist Protestants to the need of a college, as he informed them through the pages of his religious journal, *The Methodist Protestant Herald*. Offers for the college were received from Greensboro, Burlington and Graham, but High Point offered \$100,000 in cash and eighty acres of land for a site. The High Point offer was accepted.

At that time, J. Norman Wills of Greensboro, son of a minister and a prominent layman who had been treasurer of the Conference and also of the Publishing House, offered \$100,000 if within a year the denomination would raise \$300,000 in addition to the value of a site and the money promised by the community in which the college would be located. At the end of the time specified an extension was granted until October, 1923. General economic conditions, including bank failures and financial reverses, made it impossible for Wills to give the whole amount pledged, but the Conference did raise \$225,000.

The cornerstone of the main building of High Point College was laid on June 22, 1922, and the institution was opened on September 16, 1924, with "four buildings and a muddy campus." It offered the first and second years of college work and also courses of high school grades. In 1925 the secondary school was dropped and a junior class was added, and in 1926 it became a full four-year college; the first class of thirteen members was graduated in 1927.

SCHOOLS AND COLLEGES

The physical equipment of the college increased steadily; this growth included the Harrison Gymnasium, named in honor of Dr. N. M. Harrison, who was responsible for the finances; the Wren Memorial Library, built by Mrs. M. J. Wren as a memorial to her husband; Roberts Hall, named for J. C. Roberts, of Kernersville, an early generous donor to the ministerial scholarship fund, continued as the Roberts Bequest; McCulloch Hall, named for J. F. McCulloch; and the Alumni Gymnasium, built by the alumni and friends of the college, and replaced the Harrison Gymnasium, the latter being converted to the main dining hall.

Currently the college is in a Golden Decade expansion program, with a goal of \$10,000,000 for capital improvements, faculty support, and endowment by 1974—the fiftieth anniversary of the founding of the college.

WEAVER COLLEGE

The Holston Annual Conference met in Weaverville in 1836. A popular camp ground was located near by on Reems Creek. A building was erected which was called the Conference House and it was occupied by the Salem Camp Grounds Academy. When the building became too small for the number of students enrolled, the Sons of Temperance erected in 1858 a building which was called the Masonic and Temperance Academy. This structure was destroyed by fire in 1872 and another one was built by the community, so that in 1873 Weaverville College was opened. Additional ground was purchased until the campus covered fifty-five acres. It was an independent school, but was deeded to the Conference in 1883.

The institution was for a time both a college and a graduate school, offering the degrees of Bachelor of Arts, Bachelor of Science, and Master of Arts; the last Master's degree was conferred about 1895.

In 1912 the name became Weaver College and it was reduced to the status of a junior college. In the plan of re-arrangement of junior colleges of the Conference, Weaver College was closed in 1934, and merged with the newly formed Brevard College. The property was sold and after payment of the indebtedness the balance remaining was turned over to Brevard College.

RUTHERFORD COLLEGE

In 1853 the Owl Hollow School was started in the Excelsior Community of Burke County, North Carolina, and in 1858 it was chartered as Rutherford Academy. The name was changed almost

immediately to Rutherford Seminary, and in 1870 the name became Rutherford College and the school began granting degrees. In 1933 the Western North Carolina Annual Conference decided that Rutherford College should be merged with Weaver College, but for a time the school continued as part of the county public school system. Three years later it was returned to the Conference, but there was an obstacle because the indebtedness exceeded the assets by more than \$30,000. The property was sold to persons to be operated as Valdese General Hospital, but some of the debts remained and Brevard College, formed out of the merger of Rutherford and Weaver College, agreed to pay \$1,200 annually for ten years to liquidate the debts. When the debt was paid in 1952, the merger was regarded as completed. The Rutherford College Alumni Association continues as a live and vigorous organization, giving support to Brevard College.

BREVARD COLLEGE

Brevard College, the product of the merging of Rutherford and Weaver Colleges, has grown in size and importance since its founding in 1933. In the early years of its existence, the program was largely one of self-help with the goal of preparing young people for immediate employment in agriculture, business and technical trades. At the close of World War II, Brevard College offered educational opportunities to thousands of Veterans. Both temporary and permanent housing facilities were erected, additional class rooms provided, and the faculty was greatly increased. President Eugene Coltrane performed a wonderful service to hundreds of young people desirous of an educational opportunity.

Brevard College is the only educational institution of higher learning solely owned by the Western North Carolina Annual Conference, therefore, in all fund campaigns for higher education the college has shared generously in the distribution of monies raised. A unique cooperative endeavor exists between Brevard College and the First Methodist Church in their mutual sharing of facilities. In recent years a beautiful new church has been erected on the site adjoining the college campus so that the church serves as a place of worship for students and faculty, facilities for students of music and additional college class room space.

In an effort to meet the demands laid upon it, Brevard College is striving to increase its services. Its curriculum has been steadily orientated towards that of a liberal arts junior college, with preparatory courses for many of the leading professions. Constantly new buildings are being added to the spacious campus, and the leadership

SCHOOLS AND COLLEGES

of Brevard envisions an increased usefulness to the citizenry and Methodist constituents. The student body is composed of nearly 500 young men and women, taught by a faculty of thirty-one instructors.

DAVENPORT COLLEGE

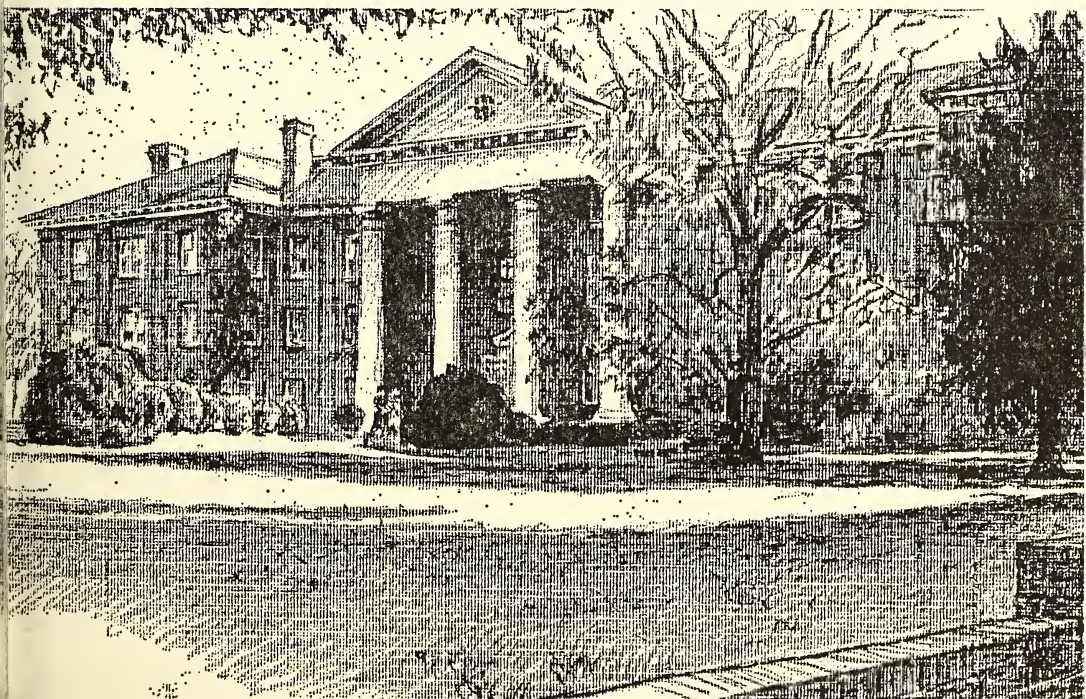
An offering was taken at a Central Camp Meeting service near Collier's Church in Caldwell County, North Carolina, in 1853, and as a result Davenport College for young women was established at Lenoir; William A. Lenoir donated the land for the building. Two years later the property passed to the South Carolina Annual Conference, which extended into this area at that time, and the school was opened in 1858, though not receiving its charter until the following year. It was a small day school with an enrollment of fifty-six girls.

The school was destroyed by fire in 1877 and was partially rebuilt about a year later. In 1883 the semi-independent school was transferred to the Conference, and continued operation until 1933, when in the general re-arranging of junior colleges within the Conference, Davenport was merged with Greensboro College, and the merger was culminated on December 28, 1938.¹⁵

GREENSBORO COLLEGE

Greensboro College dates its history from 1838, the year the North Carolina Annual Conference was formed. In 1837 the trustees of the

GREENSBORO COLLEGE



Greensboro Female School sent a petition to the Virginia Annual Conference, asking that a female college, under the auspices of the denomination, be established at Greensboro. The petition was referred to a committee, composed of the Reverends Moses Brock, Samuel S. Bryant, and Peter Doub, the latter being pastor of the present West Market Street Methodist Church. The committee reported favorably on the petition, and on December 28, 1838, the Conference secured a charter from the State.

"This is the first woman's college chartered in North Carolina, and with the exception of the Wesleyan Female College at Macon, Georgia, the first south of the Potomac. It is the first college (for women) chartered by the Methodist church. Wesleyan, chartered in 1836, was taken over by the Methodists of Georgia in 1843." ¹⁶

A site of forty acres costing \$680 had been acquired in 1837, the cornerstone for the college building was laid in September 1843, and the building (consisting of thirty-six rooms and costing about \$20,000) was completed in the summer of 1845. The Reverend Solomon Lea became the first president on February 1, 1846, and instruction began six weeks later.

On August 9, 1863, the Main building was destroyed by fire—the first of three fires to plague the school, and the college was forced to close for ten years, although classwork was continued elsewhere by the president and the faculty. A new building was started in 1871 and two years later the college was operating again in Greensboro.

In 1882 the college was purchased by a group of laymen to prevent its financial failure. Always harassed by financial difficulties, the stockholders decided in 1903 to close the college and sell the property, but loyal alumnae and friends solicited funds, saved the college, and turned it over to the Methodist annual conferences of the State. The next year the main college building was destroyed by fire and once again the school was saved by friends; in 1904 a new building was erected, the institution reopened, and an endowment fund started. In 1941 lightning struck the main building, killed the business manager, and caused considerable property loss; but it did not close.

The name has been changed slightly several times, but since 1921 it has been "Greensboro College." In 1956 the college became coeducational, and one of the newest of buildings is a spacious men's dormitory. There are many new buildings, some of which have been donated by J. A. Jones of Charlotte, George H. Finch of Thomasville, J. A. Odell of Greensboro and Greensboro Building by the local citizens. The college has an enrollment of about 600 students and a faculty of forty members.



THE DUKE CHAPEL

DUKE UNIVERSITY

Among existing institutions related to Methodism in North Carolina by far the largest is Duke University at Durham, the most heavily endowed in the Southeast. While the present location is in the bounds of the North Carolina Annual Conference, Duke started as Union Institute (changed to Trinity College) in Randolph County, and is related to the Western North Carolina Annual Conference, which elects part of the University trustees; there is a mutual exchange of services between the Conference and the University. Duke University is also related to the Southeastern Jurisdiction, and The Methodist Church throughout the nation. The two Conferences of North Carolina approve a certain number of the University trustees, as well as support the Duke Divinity School.

The moving spirit and first teacher was Brantley York, a local preacher. He did not long remain in the school. In 1842 he became principal of the Clemmonsville High School at the present Clemmons in Forsyth County and in June, 1851, he was elected principal at the New Institute in Iredell County. This latter school, which later became Olin High School, grew out of a night class which was conducted near Snow Creek Methodist Church. In 1869 York became principal of the Ruffin Badger Institute in Rockingham County, a position he occupied until the end of 1872, when he resigned to go to Rutherford College as professor for five years. After an evangelistic career of several years' duration, he became a teacher in, and then principal of, a school known as New Salem in Randolph County; this school began in 1881 in the Masonic Hall and was transferred to the Friends Church. It seems to have closed in 1884.¹⁷

In 1842 Braxton Craven became the principal of Union Institute Academy. In 1851 it was incorporated as the Normal College, and the following year it was empowered to grant degrees; two persons were graduated with the degree of Bachelor of Arts in 1853. In 1856 Craven was authorized to place the institution under the control of the North Carolina Annual Conference of the Methodist Episcopal Church, South, and this was done.

Three years later the name was changed to Trinity College. The charter provided that no liquor could be sold within two miles of the college, nor should any be delivered to a student without written permission of the faculty. During the Civil War the college suffered, as did all institutions in the South, and the leadership was changed several times.

In 1889 President John Franklin Crowell took steps to move the college to Raleigh and the move was approved by the Conference;

however, before the move could be made, Washington Duke and other citizens of Durham made what was regarded as a better offer if the school should be moved to Durham, so in 1891 the charter was amended to provide for location of Trinity College in Durham.

In 1903 a new charter was granted by the Legislature which provided for thirty-six trustees, twelve each from the two Annual Conferences in the State and an equal number elected by the graduates. This provision remains in the present charter.¹⁸

In 1924 the President, William Preston Few, who had succeeded John Carlisle Kilgo when the latter became a Bishop in 1910, secured from James Buchanan Duke, tobacco and electric utilities magnate, the endowment which made the institution the greatest church-related in the Southeast. The Duke Endowment Fund was originally \$40,000,000 but increased later. The Fund is administered from its offices in New York, New York. Trinity College was the largest beneficiary and became Duke University, with the name Trinity College being continued as the men's undergraduate school. The Duke Endowment also provides funds for other schools, orphanages, hospitals, ministerial scholarships in the Divinity School, rural Methodist church construction, and pensions for retired Methodist ministers in both North Carolina Conferences.

An entirely new campus of 5,600 acres was provided and equipped as a university with its numerous schools and departments, including the Duke Divinity School. The old campus remained the Woman's College and has been well filled with new buildings. The West Campus is dominated by the great Chapel, with a carillon of fifty bells and an organ with 7,791 pipes. The University has more than fifty buildings, a library of more than 1,500,000 volumes, a faculty of 877 and 6,350 students. Currently the University is in an expansion program for the next decade for \$187,000,000. The annual income to the University from the Duke Endowment represents the increment of an endowment of about \$60,000,000. The Western North Carolina Annual Conference makes an annual appropriation to the Duke Divinity School, and from the School receives many of its trained ministers, and from the University many more of its trained and dedicated laymen.

EMORY UNIVERSITY

The Western North Carolina Annual Conference has to the Candler School of Theology of Emory University in Atlanta, Georgia, a relationship similar to that of the Duke Divinity School, receiving an annual report from the School and making an appropria-

tion to it. Emory was originally founded in 1836 at Oxford, Georgia, and became a full-fledged University and was transferred to Atlanta in 1915, following the severance by the General Conference of the Methodist Episcopal Church, South, of its relationship with Vanderbilt University of Nashville, Tennessee. The property at Oxford became a junior college and a division of the University known as Emory at Oxford, the latter having around 350 students and twenty-five teachers.

The original gift of \$1,000,000 was made to Emory University at the time of its removal to Atlanta by Asa G. Candler. The funds of the University have increased and it currently has an endowment of nearly \$45,000,000; there are nine divisions or schools, 5,000 students, and around 500 full-time faculty members in addition to an equal number of part-time and volunteer instructors.

The expansion of the public school system, construction of a network of major highways and paving of rural roads, industrialization, urbanization, and a steadily increasing population brought the era of institutes and academies to a close in the early part of the Twentieth Century. As expanding public education increasingly met the needs of North Carolina youth, Christian Higher Education became a growing concern of the Methodists: therefore as this concern was sustained and increased, support and development of colleges became the major educational interest of the Methodists of Western North Carolina.

FOOTNOTES FOR CHAPTER VI

1. Carroll, *op. cit.*, Chapters VII, VIII.
2. Soundley, F. A., *A History of Buncombe County, North Carolina*, Vol. II, p. 708; Other information was provided by Dr. Embree H. Blackard from the North Carolina Room of the Asheville Library.
3. Price, *op. cit.*, V, p. 417.
4. Nease, E. H., *History of Western North Carolina Conference of the Methodist Episcopal Church, South*, 1890-1929.
5. Allen, William Cicero, *The Annals of Haywood County, North Carolina*, p. 211, 219. The *Journals* of the Holston Conference record appointment of Presidents, or Principals of Richland Institute, but do not mention a Tuscola Institute.
6. Information supplied by the Reverend James T. Ingram. (See also *History of Lewisville School* by Mrs. S. T. Moser.)
7. Information supplied by Miss Mary L. Medley of Wadesboro, local historian.
8. *Education Survey of the Methodist Episcopal Church, South*, Edited by Elmer T. Clark; Adams, G. G., Jr., *History of the Weddington Methodist Church*; also an article by Miss Lucy Price in *Monroe Journal*, November 1, 1957.
9. *Journal of the Western North Carolina Annual Conference*, 1900, p. 31.
10. *Fifty Years of Missionary Achievement, 1890-1940*, the 1940 report of the Woman's Missionary Society of the Western North Carolina Annual Conference, p. 60, 61.
11. Heckard, *op. cit.*, p. 76-87.
12. Information provided by Miss Ruth Walther, Superintendent of Allen High School; *The Methodist Woman*, February, 1963.

SCHOOLS AND COLLEGES

13. Floyd, Mary F., *History of Pfeiffer College and Life and Work of Emily G. Prudden*.

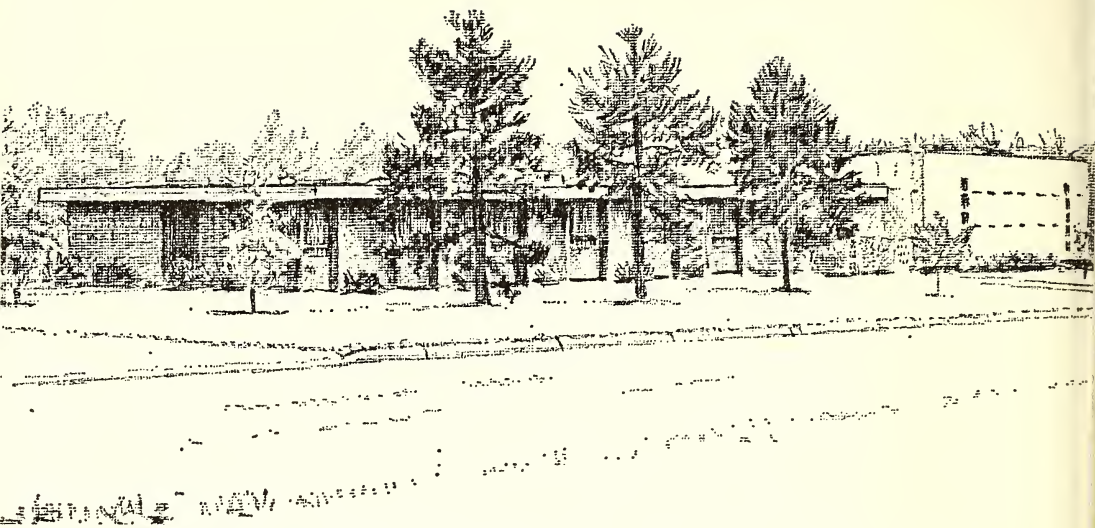
14. Information provided by Dr. Willa B. Player, President of Bennett College; the *Directory of the Woman's Division of Christian Service*, 1964, gives 1926 as the date of founding.

15. Nease, *op. cit.*; Alexander, Nancy, *Here Will I Dwell, the Story of Caldwell County; A History of the Methodist Church in Caldwell County, 1941-1962*.

16. Brock, Mary, *History of Greensboro College*.

17. York, Brantley, *Autobiography*, published in 1910; also, Garber, Paul Neff, *John Carlisle Kilgo*, p. 16.

18. *History and Government of Duke University*, Bulletin, April, 1962.



The Methodist Building, Statesville, N. C., opened Jan. 1, 1960, which houses the administrative offices of the Boards of Missions and Education and the Town and Country Commission.

CHAPTER VII INSTITUTIONS AND SERVICES

The numerous institutions of learning in Western North Carolina Methodism indicate its interest in Christian Education. That interest is also manifested in the establishment and maintenance of many other service institutions.

LAKE JUNALUSKA

The Lake Junaluska Assembly is the property of the Southeastern Jurisdiction. It bears the name of a chief of the Cherokee Indians, whose Eastern reservation is nearby. He fought under Andrew Jackson in the War of 1812 and saved the General's life at the Battle of Horse Shoe Bend in Alabama. He was one of those who were driven westward by Jackson's orders over the "Trail of Tears" in 1838, along with Sequoyia, who invented the Indian Alphabet and made possible a Cherokee literature. Junaluska later returned to Western North Carolina and so demeaned himself as a friend of the white man that the legislature in 1848 made him a full citizen and gave him a tract of land and a gift of money. He died on November 20, 1858, when he was more than one hundred years old, and was buried with his wife at Robbinsville.

INSTITUTIONS AND SERVICES

The Lake Junaluska Assembly has around 2,500 acres of land and a lake of 250 acres in the mountains of Haywood County. It was projected by the laymen's Missionary Movement of the Methodist Episcopal Church, South, at Chattanooga, Tennessee, in April, 1908. The site was selected, property secured, stock sold, and the Assembly was opened in June, 1913. At that time a notable program was presented and the first missionaries to the Congo were commissioned. A collection was taken for missions and \$151,000 was subscribed, the largest amount ever so received for the cause up to date.

At that time two public buildings and thirteen privately-owned cottages were in process of erection. Others followed, and when the fiftieth anniversary was observed in 1963 there were numerous hotels and public buildings and around four hundred homes, three-fourths of the latter being owned by permanent year-round residents.

In the early years the Assembly had financial difficulties, and at one time it was forced into bankruptcy. The General Conference declined to accept the property because of the indebtedness, but the debt was liquidated in 1936 and two years later, at the last General Conference of the Methodist Episcopal Church, South, it became a connectional institution. In 1939 it automatically became the property of The Methodist Church, and was transferred to the Southeastern Jurisdiction in 1952.

The reputation of the Assembly became world-wide when the Ninth World Methodist Conference met at Lake Junaluska in 1956. The World Methodist Council in 1952 established its American headquarters there and the World Methodist Building was erected in 1955. The 1956 Conference was attended by a thousand members and delegates from all over the world and a much larger number of visitors; it was probably the largest meeting of world Methodists ever held. Among the speakers were a representative of the President of the United States, the Governor of North Carolina, Bishops from the United States, Argentina, Sweden, and Liberia, the Presidents of the Methodist Churches of Great Britain, Australasia, New Zealand, and South Africa, and around seventy other Methodist leaders from twenty countries.¹

Lake Junaluska experienced a rapid and extensive development after it was transferred to the Southeastern Jurisdiction. In 1947 the Cottage Owners' Association was responsible for the erection of the Memorial Chapel, in which are preserved the names of nearly a hundred thousand military service men and women of the Jurisdiction. Soon thereafter the Kern Youth Center, the Harrison Colonnade and Fountain, the Jones Cafeteria, the Harrell Center, the Chil-

dren's Building, and other structures were erected, and the Lambuth Inn was enlarged by the construction of two large additions which more than doubled its capacity.

Each summer the Assembly is the scene of outstanding programs of a religious and cultural nature. The Southeastern Jurisdictional Conference, the Western North Carolina Annual Conference, the Jurisdictional and Conference Women's Societies, Laymen's organizations, Youth Assemblies and other groups hold their meetings there, and the attendance totals many thousands. Across the years the most famous personalities of Methodism have appeared upon its platform.

HINTON RURAL CENTER

Another institution of the Southeastern Jurisdiction located in the Western North Carolina Conference is the Hinton Rural Life Center at Hayesville. It dates from 1953, when Mr. H. H. Hinton of Athens, Georgia, purchased a tract of land and built a resort house and began the erection of a hotel; the latter was left unfinished when Mr. Hinton died.

In 1957 the property was purchased by Mr. and Mrs. J. Walter Moore of Hayesville, who presented the unfinished building and four and one-half acres of land to the Hayesville Methodist Church. Steps were taken to complete the building and funds for this purpose came from Mrs. Hinton, the Duke Endowment, the Annual Conference, the Waynesville District, and numerous individuals. It was named as a memorial to Mr. Hinton. A corporation was established known as the Hinton Rural Life Center, Inc., the trustees of which are elected by the Jurisdictional Conference.

The Center has a building with sixteen bedrooms, a large living room, and a kitchen and dining room which can accommodate one hundred persons. It is used by the Clay County Group Ministry for various meetings and training schools, and by young people and other groups from various parts of the Jurisdiction. It is a center for the Appalachian Development Program of The Methodist Church, a laboratory school for ministers and students.

METHODIST HOME

The Methodist Home, a retirement home for elderly persons at Charlotte, ranks near the top of the more than 130 such institutions maintained by American Methodism. In 1943, Mr. Eugene M. Cole gave funds for the acquisition of a tract of land which was later increased to 225 acres. On the property stands the Hezekiah Alexander Rock House, a Revolutionary Home which serves as head-



METHODIST HOME, CHARLOTTE

quarters or meeting place for the Daughters of the American Revolution.

The Home opened in 1948 with thirty-eight residents. Fifteen years later there are nearly five hundred. Two additional wings were added to the original building, the last being completed in 1952. An apartment house of sixteen units was erected in 1951, and two others were added in 1959 and 1960, these having ten units each. A cottage was built in 1952 and twenty-five were built at later dates; these apartments and cottages were all gifts from individuals. There was an infirmary for ailing persons from the beginning, although only healthy and ambulatory persons were admitted. In 1964 there was completed and occupied the Wesley Nursing Center, a general hospital with 250 beds.

The total value of the Home's property exceeds \$5,000,000, and the annual operating cost is more than \$1,000,000; the Western North Carolina Annual Conference contributes around \$150,000 per year, which is used to pay the cost of free service and supplementary work.

Terms of admission to the Home are adjusted to the circumstances of the applicant; for some there is an entrance fee based on the type of accommodations, but nearly half of the residents pay nothing. No Methodist in the Western North Carolina Conference has ever been rejected for financial reasons, although some have been denied admis-

sion for other reasons, and some non-Methodists and those from other Conferences have been rejected because of finances.

BROOKS-HOWELL HOME

The Brooks-Howell Home for retired missionaries and deaconesses is operated by the Woman's Division of Christian Service at Asheville, North Carolina. It is named for a former President of the Division and a former Secretary of the Division and Professor of Missions in Scarritt College for Christian Workers at Nashville, Tennessee. A tract of five acres was purchased in 1956, and in March of 1957, two retired deaconesses moved into the home on the property; by November of that year there were twenty-four residents.

In November, 1961, a new home was dedicated; it had been erected at a cost of \$768,000, and the old house was used for the staff and guests. The residents soon numbered fifty, representing nearly two thousand years of service at home and abroad. The total cost per person is around \$140 per month; each resident pays one-half of her pension income, which averages about \$75 per month.

HUGH CHATHAM HOSPITAL AND GOLDEN CROSS

The Hugh Chatham Memorial Hospital, the only institution of its kind under the control of the Western North Carolina Conference, is located at Elkin in Surry County. It was projected by the Conference in 1929. A site was secured from the Chatham Manufacturing Company and a building was erected. The first patients were admitted on April 3, 1931, and a Nurses' Home was built the following year. Even during the years of the great depression the hospital did not turn away any applicant for lack of finances.

The services and the equipment of the hospital have expanded over the years. Physical improvements were made in 1937, 1947, and 1952, until the site of fourteen acres included the main building, the Nurses' Home, and a residence for the administrator.

Golden Cross promotes the interest and activities formerly promoted by the White Cross Society of the Methodist Episcopal Church and the Golden Cross Society of the Methodist Episcopal Church, South, which operated under the Board of Missions. It is designed to promote hospitals and homes work under the Board of Hospitals and Homes. In fulfilling this responsibility, it collects funds and affords other material assistance in providing hospital care for the deserving poor, and for the care of the aged and children. Golden Cross also seeks to relate Methodist congregations to the greater

philanthropy of the Church and to social welfare agencies at work in local parishes and communities.

As early as 1923 the Western North Carolina Conference of the Methodist Episcopal Church, South, resolved to construct a large hospital with special facilities for the care of tuberculous patients. This resolve was renewed in 1925.² Consistently, conference after conference expressed determination to give hearty support to Golden Cross through the appointment or election of wide-awake district directors.

For many years the Conference Golden Cross Director served without pay, however, on some occasions he received a stipend. For example, in 1942 he received fifteen hundred dollars salary. By 1946 the director's salary had dropped to one thousand dollars. In 1947 Dr. J. S. Hiatt became director and served until 1960. His salary ranged from twenty-three hundred to twenty-seven hundred dollars per annum. At the 1960 Conference the Board of Hospitals and Homes recommended a new and clearly defined set of rules and procedures for Golden Cross functions and the inclusion of Golden Cross funds in the Conference Budget. The Conference adopted these recommendations and elected W. Q. Grigg director.

At the 1942 session the Conference recommended that Golden Cross funds, in an amount not to exceed twenty-five percent of the money collected be used for charity hospitalization in the District where the funds were raised.³

Golden Cross funds at various times have been used to carry on a healing ministry at Hugh Chatham Memorial Hospital, support hospital chaplaincy work, care for needy residents in the Home for the Aged and Wesley Nursing Center at Charlotte, and help pay the cost of hospital care for thousands of needy persons in private hospitals across the Conference.

Subsequent to inclusion in the Conference Budget, Golden Cross funds have amounted to more than thirty thousand dollars annually. In the last quarter of a century more than one-half million dollars were raised and expended for the purposes mentioned above.

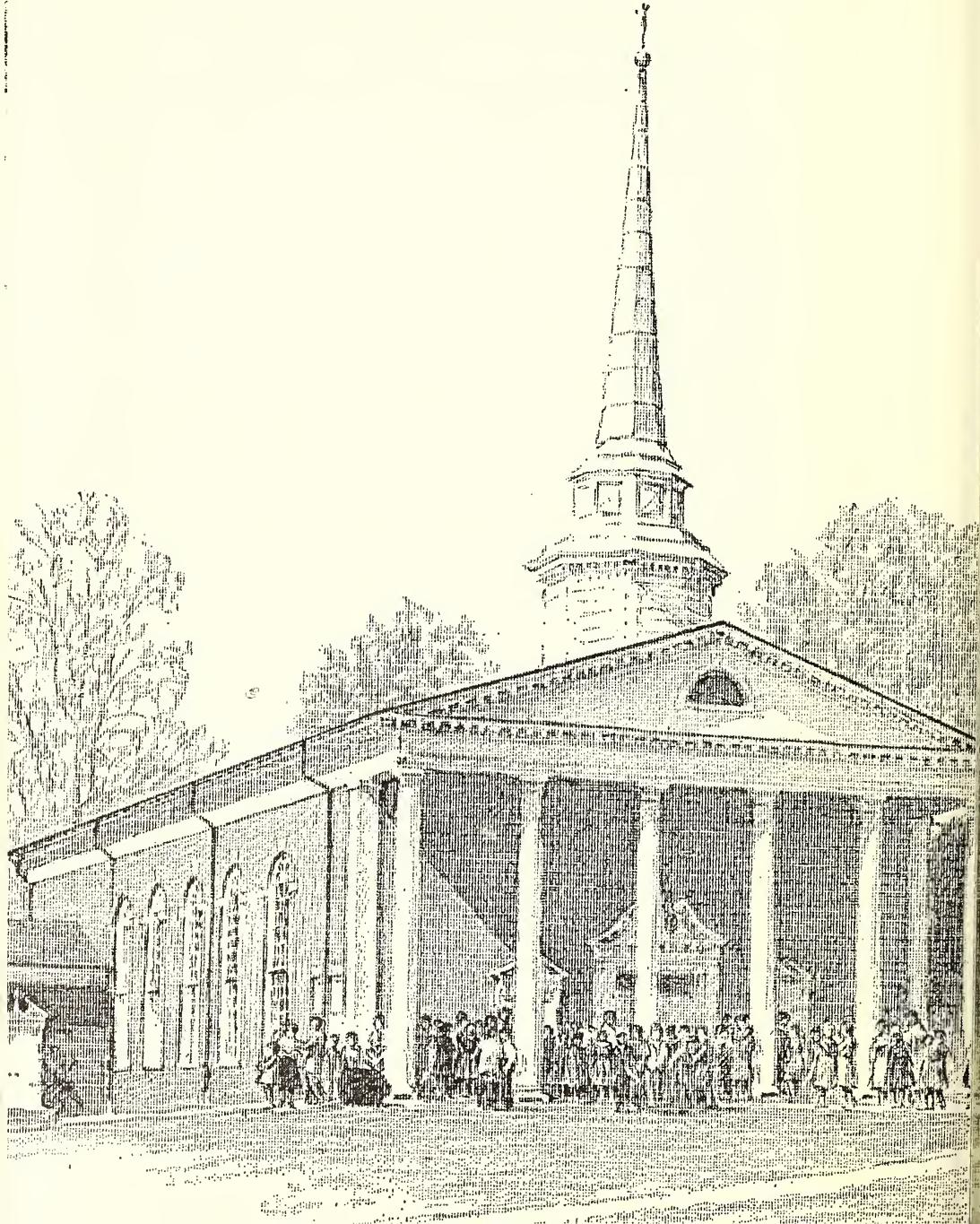
CHILDREN'S HOME

The Methodist Protestant Church in North Carolina manifested an interest in a Children's Home in 1879, when the Conference endorsed and asked support for the Masonic Orphanage at Oxford. This continued for thirty years. Then in 1910 the North Carolina Branch of the Woman's Missionary Society took the lead in urging the establishment of a denominational Children's Home. In August,

METHODISM IN WESTERN NORTH CAROLINA

1910, such a home was opened at Denton, with eleven children from Asheville, High Point, Concord, Charlotte and other places. The Home was endorsed by the Conference, which asked that collections

CHILDREN'S HOME, WINSTON SALEM, N. C.



be taken for it in Thanksgiving services. The institution was moved from Denton to High Point in 1913, where it was fully paid for without any assessment on the churches, and by 1939 it had an enrollment of 115 children from the whole Church, and was the only one maintained by the denomination in the country when the three large branches of American Methodism were united in 1939. The children from the Methodist Protestant institution were sent to the Methodist Homes at Winston-Salem or Raleigh, and part of the property was given to High Point College, which sold part of it to the Orange Presbytery for a Retirement Home, and some new buildings were erected. After World War II, before the property was sold to the Presbytery, the Children's Home building housed men students of High Point College for a time; a part was sold for commercial purposes, and in 1963 some of the area was purchased by High Point College.

In 1907 the Western North Carolina Conference of the Methodist Episcopal Church, South, decided to build a Children's Home and elected a Board of Trustees. Propositions were received from Lincolnton, Rutherfordton and Hickory, as well as from Winston, which later became Winston-Salem. The last named was selected and 166 acres were secured on the outskirts of the city. There were no buildings thereon, but a few months later twenty-four additional acres were secured; on the latter property was the Davis Military School, which had five houses, a barn and a school building. In these the Home was opened on September 1, 1909, and one girl was admitted. When the Annual Conference met in November, there were forty-two children in the Home and during the first year eighty-four were enrolled.

Commercial institutions gave some equipment and an endowment fund was started in 1911. Income at first came from individual gifts and fifth-Sunday collections in the Sunday Schools, but these proved inadequate, and in 1910 the Conference asked each charge to raise for the Home an amount equal to ten per cent of the pastor's salary.

No general building campaign has ever been carried out by the Home, but the original school buildings increased to around two dozen. All but one of these were given by individuals and bear the names of the donors. In addition to dormitories the additions included a dining hall, industrial building, and gymnasium; then were secured a herd of milk cows, library, athletic field, orchard, land, and items of equipment.

From the beginning the Home has served neglected and dependent children. At first these were nearly all orphans, but in later years they

were mostly from broken homes and orphans were relatively few. The stay is for shorter periods, as homes are restored and children returned to their parents. A College Aid program enables the high school graduates to go on to colleges. A church was organized in 1957 with a full-time minister and director of religious education.

The trend at the Home is for complete living in cottages. The large central dining room was replaced by small dining rooms in the cottages, and the number living therein has been steadily reduced to provide more individual attention. The staff has increased as cottage mothers have been installed and caretakers for the farm, livestock, grounds, school, and arts and crafts personnel have been added.

Nearly 350 children are served each year. The cash income of the Home approximates \$330,000 annually, including the fifth-Sunday collections, apportionment, special gifts, individual donations of money and materials, and income from endowments.⁴

THE PASTORAL MINISTRY

Since Methodist Union, the Western North Carolina Conference has been increasingly successful in providing able ministers to serve the growing church. Soon after Union, the Bishop gathered about 200 young men from high schools at Salisbury for a Call to the Ministry week-end conference. Periodically such conferences have continued to be held, to inform and to challenge young men to enter the pastoral ministry. A second approach to Christian vocations was the establishment of the Commission on Christian Vocations immediately after the General Conference of 1948 authorized such a commission. The object of the new Commission was both to develop a Christian philosophy of vocations and also to recruit personnel for church related positions. Large Conference-wide gatherings of youth were held in the mid-fifties both at Hickory and Morganton, but thereafter by Districts. In recent years guidance has been offered to Methodist youth through tests, evaluations and counseling, so that currently several hundred young people are reached each year through this procedure.

Many Conference Boards have cooperated to stimulate a response to church related vocations. The annual *Methodist Service Projects* has been distributed to all pastors and many other church leaders since the production of the booklet. In more recent years, the Conference has created a scholarship loan fund of several thousand dollars for the use of ministerial students, which loans are cancelled by services rendered in the Conference. Many young ministers have been educated at Duke Divinity School through the aid of the Duke

Endowment Rural Work Scholarships. Recipients of the Scholarships do work during vacation in rural churches in North Carolina, but they do not need to be members or candidates for membership in an Annual Conference in the State to be eligible for these Scholarships.

The Board of Evangelism for several years has planned an annual Ministers' Retreat early in January for inspiration and challenge. No Conference business is considered at these Retreats, and attention is focused exclusively upon the goal of becoming better and more effective ministers. Outstanding leaders of the Church serve as speakers and resource consultants, and the ministers have received much inspiration and help from these perennial meetings.

The Board of Pensions has given encouragement by planning so that the ministers are assured a pension, and presently the Western North Carolina Conference is paying among the highest retirement benefits of any Conference in Methodism. All of these features, including the optional choices of belonging to the Brotherhood, Group Hospital Insurance, and the Credit Union, have assured the Conference of an adequate number of able ministers. There is not a surplus of ministers, but at least there are no longer large multiple church circuits. Many two-point circuits have been divided to make two stations, and many of the larger churches have one or more associate ministers. The encouraging factors mentioned above have contributed greatly in assuring an adequate number of ministers to man the charges in the Conference.

METHODIST BUILDING

The Western North Carolina Annual Conference in 1956 expressed the need for a Methodist Building to serve as headquarters for the various boards and agencies of the Conference and named a committee to study the matter. At the same time the overpayment on World Service and Conference Benevolences was ordered held for the project. Two years were devoted to the study and the committee recommended that the building be erected at Statesville. It was opened on January 1, 1960, at a cost of \$125,000.

In the Methodist Building are the offices of the Conference Boards of Missions and Education and the Commission on Town and Country Work. There is a storage vault for historical records, a research room maintained by the Conference Historical Society, and assembly and committee rooms. Conference agencies and interested persons use the facilities constantly, and within two or three years after its opening the building became overcrowded by the staff members of the various organizations housed therein.

CHURCH PERIODICALS

The Methodist Protestant Church in North Carolina had three publications. *Watchman and Harbinger* was published from 1863 until the end of the Civil War, the *Central Protestant* began about 1893 and continued for several years, and *Our Church Record* changed to *Methodist Protestant Herald* in 1910 and continued until 1939 when it merged with the *North Carolina Christian Advocate*. These were published in Greensboro.

In 1895 steps were taken to secure a home for the paper, which seems to have been printed by commercial firms. A lot was purchased in Greensboro and in 1897 a Publishing House was erected there. The moving spirit in this and other Methodist Protestant work in the state was Dr. J. F. McCulloch, who had gone from the Conference to the Presidency of Adrian College in Michigan but who returned in 1893. He recommended the establishment of a college and until that could be done he established and published the paper. The proceeds of the Publishing House were to be used for the publication, but when a college was established it was to be sold and the proceeds used for the college. Then McCulloch erected his own printing shop on Trinity Street in Greensboro, he continued as editor and owner of the paper and turned the printing contract over to a firm known as McCulloch and Swain, composed of his son and J. W. Swain.⁵

The Methodist Episcopal Church had two papers in its Blue Ridge-Atlantic Conference. *The Methodist Herald* was published by R. F. Reynolds of Tobaccoville in Forsyth County and an unidentified periodical "under the management of the Rev. A. Graybeal"; both of these seem to have been in existence in 1934.⁶

The official organ of the Methodist Episcopal Church, South, in North Carolina was established in 1855, but it had been preceded by other publications. When the Western North Carolina Annual Conference was formed in 1890 there were three periodicals edited and published by Methodists in the area. These were the *Western Christian Methodist*, the *Statesville Christian Advocate*, and the *Raleigh Christian Advocate*, and each was endorsed by the Conference. The *Statesville* paper seems to have suspended publication the following year. In 1893 the *Western Christian Methodist* was adopted as the official organ and the *Raleigh* paper had a similar relation to the North Carolina Conference. A year later the two were consolidated under the name of the *North Carolina Christian Advocate*.

T. N. Ivey and L. W. Crawford were the editors but the former withdrew and revived the *Raleigh* paper as the organ of the Eastern

Conference. Negotiations for another merger were started in 1898, but were not immediately successful. Two years later Crawford's interest was purchased for the Conference and H. M. Blair became editor. A lot in Greensboro was given by the Conference and a building was completed by 1927.

Merger of the two papers was not effected until 1919. The Western Conference gave the *North Carolina Christian Advocate* an annual subsidy of \$5,000 in 1920, but two years later it became self-supporting. Subscription campaigns were carried out and in 1924 it was reported that the circulation was larger than that of any other similar periodical in the Church and the only paper which operated on its own income. In due course it became the property of the two Conferences in the State, erected a building and maintained a printing business under the name of the Piedmont Press, the income from which grew to more than \$100,000 annually, one-fourth of which represented profit.

BETHLEHEM HOUSES

Among the important institutions of the Woman's Division of Christian Service across the country are the Bethlehem Houses. These are social centers for Negroes and they carry on a variety of activities for the entertainment, health, employment, and general welfare of the Negro population, especially the women and children. Such Bethlehem Houses are at Charlotte and Winston-Salem.

The Charlotte institution was opened in 1941 and a new building on another site was erected fifteen years later. It serves five hundred children and adults and enrolls seventy children in its daily kindergarten; it teaches Braille and various arts and crafts in a club for blind persons. Its total program of work includes Scouting for different age groups, mothers' clubs, camping, classes in numerous subjects, and service to more than 800 families in two large housing projects. Its facilities are made available to Parent-Teachers organizations, the Young Woman's Christian Association, sororities, and other groups for their meetings.

The Bethlehem Center at Winston-Salem was organized in October, 1927, and for three years met in a colored Methodist Episcopal Church. Its own building was dedicated in December 1930. In 1947 it was displaced by a new highway and moved into the community building of a large housing project until a new home could be erected. Its activities are similar to those of all other Bethlehem Houses. It regularly serves around eight hundred families and has a daily attendance of around eighty in its kindergarten and fifty in its day care department.

GOOD WILL INDUSTRIES

Goodwill Industries came from the mind of Edgar James Helms in 1902 while he was pastor of Morgan Memorial Chapel (Methodist) in the South End of Boston. As a means of meeting the needs of needy and handicapped persons he conceived the bold strategy of "Not charity, but a chance." Household articles and used clothing were collected and reconditioned for sale.

By 1918 seven Goodwill Industries were operating. This number swelled to twenty-four by 1924. In the meantime The Board of Missions and Church Extension of the Methodist Episcopal Church promoted Goodwill Industries throughout the United States as a new arm of service. The Board offered \$7,500 on a matching fund basis to any community working to establish a local industry. Goodwill Industries have always operated with no discrimination based on cash, creed, color, caste or character.

In 1933 the movement was strengthened by the organization of the National Association of Goodwill Industries. In 1946 the name was changed to its present corporate form, Goodwill Industries of America, Incorporated.

Sheltered workshops were developed as a means of enabling severely handicapped persons to perform productive work in a setting suited to their condition.

In 1929 a Goodwill Industry was organized in Winston-Salem, North Carolina, with six handicapped employees and a yearly budget of \$8,100. By 1965 the employees increased to one hundred and fifty while the budget boomed to \$600,000. In 1961 the industry was moved from its original site on 5th Street to its present beautiful cultivated grounds, where it now enjoys the distinction of the most beautiful of 145 Goodwill Industries in the Country. The Winston-Salem Goodwill Industries sponsors twenty types of training programs and employs one hundred and fifty handicapped persons on a permanent basis.

Goodwill Industries make up the largest network of rehabilitation workshops in the world, operating in over fifteen hundred communities and employing forty thousand handicapped people who earn \$25,000,000 annually.

WESLEY FOUNDATIONS

The services of Methodism to college and university students have been directed towards both developing strong churches near the campus and also by supporting Wesley Foundation and other Student programs. Early in the Twentieth Century strong churches

were developed near the campuses of state supported colleges. This was especially true at Chapel Hill, Greensboro, Raleigh, Boone, and Cullowhee. This approach was reasonably successful until the students overcrowded these churches, and the churches themselves were caught with heavy building debts during the Great Depression.

The Wesley Foundation, which had been first founded at Urbana, Illinois, in 1913, gave a fresh approach to student spiritual service. The Boards of Education of the North Carolina and the Western North Carolina Annual Conferences united with the general Board of Education of Nashville to support Wesley Foundations at Chapel Hill and Greensboro. A Joint Committee on Wesley Foundation Work met by order of the two Conferences at the First Methodist Church, Salisbury, on October 24, 1935, and elected the Reverend M. T. Plyler, Chairman, the Reverend W. A. Stanbury, Vice-Chairman, and the Reverend L. D. Thompson, Secretary. During the previous year funds had come in about equal amounts from the three Boards of Education, and the appropriation was \$1,600 for the Chapel Hill University Church and \$1,500 for the Greensboro College Place Church. The first Wesley Foundation Director in the State was Miss Idalene Gullede of Albemarle, who served in Greensboro until her marriage to the Reverend Eugene Smith, now American Secretary of the World Council of Churches.

The services to students have expanded with the increase in number of students, especially following World War II. The Wesley Foundation at Raleigh was formed in 1942 at the Fairmont Methodist Church. Despite the war and shortages of students, the services expanded and Miss Louise Panigot, of Greensboro, was designated part time State Director of the Methodist Student Movement, a title that existed since 1936. Other State Directors served on a part time basis until 1957, when a full time Director was chosen. Offices were maintained at Greensboro.

With the influx of students after the war, a plea was heard for establishing student work at Davidson, Boone, and Cullowhee. Student services were organized at these points, also at Greenville and many other colleges across the State and Conference, until the State Director, who is the executive officer of the InterConference Commission on College and University Religious Life, serves seven Wesley Foundations, nine Methodist college student fellowships, and active groups in ten other colleges, a total of twenty-six active units. The program became interracial in 1960 with the support and participation of the North Carolina-Virginia Annual Conference of the Central Jurisdiction.

Student Centers have been erected at Greenville, Chapel Hill, Durham, Greensboro, Boone and Cullowhee. The growth of the services may be noted by comparison of the original budget of 1933-34 of \$3,100 to that of 1965-66 of \$140,500, of which \$92,500 is for the programs and \$48,000 for buildings.⁷

COLE FOUNDATION

In 1940, Eugene M. Cole of Charlotte, set up the Cole Foundation for retired preachers and widows in a sum approximating \$700,000. Within the first twenty-five years, the fund had disbursed considerably more than the original corpus. In addition to the Cole Foundation the Annual Conference had a Superannuate Endowment of around \$400,000. These assets and the annual appropriation enabled the Conference to pay the claimants one of the most liberal amounts per service year in American Methodism.

BROTHERHOOD AND HOSPITALIZATION

At the Annual Conference of the Methodist Episcopal Church, South, in 1894—just four years after the Conference was formed—some ministers and laymen organized the Conference Brotherhood. All ministers were invited to join as beneficiary members and laymen as honorary or non beneficiary members. The laymen were invited to contribute one dollar upon the death of a minister member of the Brotherhood, and each minister was assessed five dollars, with the original benefits in the amount of \$400. From the beginning the program met with success and as membership increased, the dues to ministers were reduced and benefits increased. The Methodist Protestants had something of a similar mutual insurance of clerical members, which was merged with the program of the Methodist Episcopal Church, South, at the time of Union.

The financial soundness of the program has been greatly enhanced by the large number of lay members. Much credit for the lay membership is due the Reverend H. G. Allen, a tireless worker for the Brotherhood, and its president since 1934. The Brotherhood has more than 625 beneficiary members, about 2,000 lay members, a reserve fund of nearly \$200,000. The assessed call now is only three dollars to a minister, and the death benefits have increased to \$3,300. The annual meeting of the Brotherhood is held at the time and place of the session of the Annual Conference.

Sponsored by, but not related to the Brotherhood, is the program of hospital and medical care. This is a program carried by the ministers through Hospital Care Association of Durham, North Carolina.

INSTITUTIONS AND SERVICES

The program has been in effect about ten years and includes seventy-one percent of the active ministers of the Conference.

The Cole Foundation provides free hospital and medical care coverage for the retired members of the Conference, widows of ministers and dependents of ministers. Upon retirement, the minister is free to continue his own hospitalization program with the Cole coverage an added protection. The hospital program will change with the effective date of Medicare under the Social Security program, but the people were years ahead of the government in these matters of health protection.

THE CREDIT UNION

The Western North Carolina Conference Methodist Credit Union was formed on September 16, 1957, "for the purpose of promoting thrift among its members and creating a source of credit for provident or production purposes." Though not officially a part of the Annual Conference, the Credit Union is related by making a test of membership ministers in or persons employed by the Conference or its institutions.

The need for such an organization must have been great for it met immediate success. From its inception the organization has been largely minister operated and supported. The ministers had faith in the integrity and ability of their fellow ministers, some came forward to invest their savings in the unproven organization. Their faith has been justified for to this day little has been lost on a loan to a minister and the savings have paid strong dividends. Loans are made mostly to ministers on a short term basis for emergencies and to finance business transportation. Due to low operating costs, as there are no salaried employees, the Credit Union has been lending funds at 6% interest and for several years has been consistently paying the investors 5% on their savings. The Credit Union is under strict supervision by State authorities, carries the required minimum reserve fund, and on its eighth anniversary had a total of 605 members with assets of \$436,000.00.

BOARDS AND COMMISSIONS

All the Conference boards, commissions and committees are well organized and effective. Little has been said about these functioning units as such because the total program of the Conference is the fruits of their effectiveness. A full set of boards and commissions are organized as may be seen by a casual study of the minutes of the Conference, and the effectiveness of these boards may be gathered by

a more thorough study of the reports and plans as submitted to the Conference year by year. The Board of Missions, Board of Education and the Commission on Town and Country Work operate from the Methodist Building at Statesville. The Director of Methodist Information and the Conference Treasurer have offices in Charlotte, and the part time Director of the Christian Higher Education program resides in Morganton.

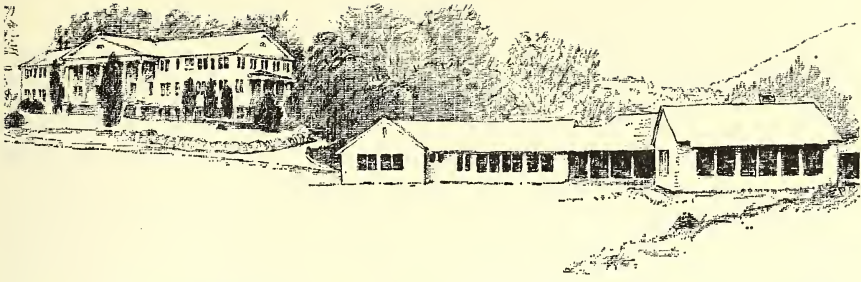
In recent years several other boards and commissions have been asking to be considered for full-time directors. Two Bishops have had a Conference Personnel Committee making a study over the past three years so that a new arrangement of staff members may be in the offing.

The effectiveness of the present boards and commissions is enhanced by the fact that operating funds from previous years of wise and careful planning are immediately available for these boards and commissions at the beginning of the Conference year. The only funds that pass immediately through a board or commission in the same year as collected are benevolent items. The ready availability of funds saves the boards and commissions from interest expense on borrowed funds, and also gives the staff members the assurance that funds are to be ready for determined projects.

The size of Districts has been greatly reduced in many areas in recent years, thus giving the District Superintendent added opportunity to work more closely with staff members of boards and commissions. At the time of Methodist Union, the Western North Carolina Annual Conference had nine Districts, but that year added a tenth, High Point, which was later changed to Thomasville. The North Wilkesboro District was added in 1955, bringing the number to eleven. In 1960 two more were added—Albemarle and High Point—making a total of thirteen. The reduction of the size of Districts, combined with a sound financial program and able staff members, has made the Conference a very effective organization.

FOOTNOTES FOR CHAPTER VII

1. See Clark, Elmer T., *Junaluska Jubilee*; Reid's foreword to *The Junaluska Conference*; Crum, Mason, *The Junaluska Story*.
2. *Journal*, 1925, p. 100.
3. *Journal*, 1942, p. 91.
4. Manuscript history by R. G. Stockton; *The Home Chronicle*; information from the Superintendent of the Home, M. T. Lambeth.
5. Carroll, *op. cit.*, p. 43-46.
6. Heckard, *op. cit.*, p. 98.
7. *Wesley Foundation and Joint Committee and Wesley Foundation Commission*.



Shackford Hall and Paul B. Kern Youth Center of Lake Junaluska Assembly, a Jurisdictional Institution located in the bounds of the Western North Carolina Annual Conference.

CHAPTER VIII CHRISTIAN EDUCATION IN THE LOCAL CHURCHES

Christian nurture has been in the bloodstream of Methodism from its beginning, both in higher education and in the local churches.¹ John Wesley was among the first ministers favorably impressed by the Sunday School, which developed in England during the last quarter of the Eighteenth Century. Wesley is reported to have said to one of his ministers, "Where there are as many as six children, gather them together for instruction."

The Sunday School found fallow seedbed in early American Methodism. It has long been claimed that Francis Asbury established the first Sunday School in America in the home of Thomas Crenshaw in Hanover County, Virginia. The date was 1786, although H. Bernard, writing in the *American Journal of Education*, gives the date as 1783. At least a dozen historians state that here was established the first Sunday School in America.² In 1790 provision for Sunday Schools at all preaching places was written into the Minutes of the Conferences in American Methodism.

SUNDAY SCHOOL MOVEMENT

Methodism was an integral part of the wider development of the worldwide Sunday School movement. Just as Methodism began and grew in the making of a great nation in a new world so did Christian education find its place and make its contribution to both church and state. National conventions played an important part in the Sunday School Movement on the American scene. The International

Lesson Committee was also an important factor through the years. The International Sunday School Association reached its peak in growth and service between 1782 and 1910. The International Council of Religious Education came on the scene and expanded the program of Christian education. Important publications such as *Religious Education* and *The International Journal of Religious Education* made large contributions to the cooperative church educational program. In 1950 the International Council merged into the National Council of Churches, which now carries a wider responsibility in Christian education for Protestantism. Methodism has always contributed to the interdenominational Christian education program, and received great benefits from it.

At the heyday of the Sunday School Movement, 1890, the Western North Carolina Annual Conference of the Methodist Episcopal Church, South, was formed by the uniting of parts of the Holston and the North Carolina Conferences. This area at that time was referred to as "a Salubrious, beautiful and productive scope of country," including the rolling Piedmont, the land of towering mountains and fertile valleys. This new Conference, led by a well qualified ministry, began its career with a bold front and an aggressive spirit, starting with about 130 pastoral charges, nearly 60,000 communicants, 40,943 Sunday School pupils, and church property estimated at \$600,000. Its first year of success was sufficient to cause Bishop Galloway to predict it becoming one of the leading Conferences of Methodism.³

THE CONFERENCE BOARD OF EDUCATION

The Christian education program of the Western North Carolina Conference at its formation in 1890 was under a Board of Education and the Sunday School Board. Eight years later the youth work was directed by a Standing Committee on Epworth League, and these three organizations functioned separately until 1930 when they were united to form the present Board of Education. The original Board of Education in 1890 had responsibility only for higher education, or the church related educational institutions, and was composed of L. W. Crawford, J. C. Rowe, T. F. Marr and H. W. Bays, ministers, and J. M. Odell, R. R. Crawford, W. M. Robbins and W. F. Jordan, laymen.⁴ The Sunday School Board consisted of C. H. Ireland, A. W. Ellis, and J. C. Curtis, laymen, and the Reverends R. S. Abernethy, J. C. Hartsell, and J. C. Troy.⁵

The Standing Committee on Epworth League, just created, reported in 1898 that "we have 96 Epworth Leagues with a member-

ship of 3,401. For the past years we have held joint annual Epworth League and Sunday School conferences. These conferences were held in the summer, were largely attended, and were productive of good." ⁶

A casual review of the early *Journals* clearly reveals that Christian education was securely embedded in the structure of Western North Carolina Methodism. The Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church moved in to possess the land wherever needs emerged and where opportunities appeared. Each group had its unique beginning and made its distinctive contribution.

"THE KINGDOM IN THE CRADLE"

The work of Christian education among the people in Western North Carolina has many facets and has attained large proportions in all of its aspects. No Conference has made more significant contributions to what is everywhere regarded as a major feature of church activity and the main method of evangelism.

A contribution which profoundly influenced all churches everywhere was made by Bishop James Atkins of Waynesville. Prior to his election to the episcopacy in 1906 he had been for ten years the editor of Sunday School literature for the Methodist Episcopal Church, South; and in that capacity he inaugurated the system of teacher training, which reached a high peak of efficiency and a widespread prevalence under the administration of his son-in-law, who became superintendent of leadership and teacher training of the General Sunday School Board in 1915.

Bishop Atkins, in 1912, published his influential book, *The Kingdom in the Cradle*, in which was first set forth the design of gradual development of a person into the Christian life by an educational process without the necessity of the radical conversion experience which had been so highly valued and closely guarded. The influence of this volume was very great. It transformed the Sunday School and religious education into the accepted method of evangelism and in due course largely replaced "protracted meeting" evangelism in American Methodism. Nearly all members of Methodist churches come from the Sunday Schools. An exhaustive statistical study made in 1929 showed that even at that date three-fourths of all church members entered their religious experience by a process of gradual growth, while among those who had been irregular in Sunday School attendance the percentage was less than half. Undoubtedly with the

passing of years the number and percentage of "growth cases" would be much larger in a more recent study.

THE CHURCHES SUPPORT THE COLLEGES

For local church leadership and the best possible printed materials, the local churches are morally bound to support higher education. The support of certain colleges has been discussed, but there is a need to review the combined efforts of the churches to support higher education.

The Christian Education Movement was carried forward by the Methodist Episcopal Church, South, following 1920, with an objective to raise \$33,000,000 for schools and colleges of the Church, and \$1,000,000 as a loan fund to assist college students. The Movement had been preceded by a campaign for \$33,000,000 for home and world missions in which more than \$50,000,000 had been pledged. Since the missionary pledges were still being paid, the Christian Education Movement was considerably handicapped. At the General Conference of 1922, it was reported however that \$18,000,000 had been collected.

Eighty-six institutions were beneficiaries of the Movement. Eight of these were related to the Western North Carolina Annual Conference, including Emory University, Trinity College (to become Duke University in 1924), Greensboro, Davenport, Rutherford, and Weaver Colleges, Brevard Institute, and the Jefferson Academy in Ashe County. While the total Conference financial objective of \$1,055,000 was not fully realized, each institution received a considerable sum and the intangible results of publicity and aroused interest on the part of their constituencies were of great value.

SUPPORT OF CHRISTIAN HIGHER EDUCATION

A new thrust of support of Christian higher education has been strongly manifest in North Carolina Methodism since the days of World War II. Even during the war, the people increasingly felt the pressure for capital expansion of their colleges to provide facilities for the scientific age and the impending increase in college enrollment to follow the war. Out of this concern the two major Annual Conferences approved a joint financial campaign for capital improvements of the four colleges and the Duke University Divinity School.⁷ The Methodist College Advance was to have a goal of \$2,075,000 to be raised in two and one-half years, beginning December 1, 1945, with the Western North Carolina Annual Conference raising \$1,245,000 and the North Carolina Conference \$830,000.⁸ By Septem-

ber, 1948, the Western Conference had raised \$1,063,498.86 with plans for trying to collect the remainder of the goal, and the formation of the Methodist College Foundation of North Carolina, Inc., to further the support of higher education.⁹

The Methodist College Foundation secured a director, who promoted the support of all the colleges, and developed plans for another fund campaign for \$2,500,000 to be collected during the three years following 1951. Of the goal, sixty per cent was to be raised by the Western Conference and forty per cent by the North Carolina Annual Conference.¹⁰ The Western Conference raised almost all of its goal, but the North Carolina Conference people, on becoming interested in establishing another college or two within the bounds of their own conference, lost some of their original ardor for the program; therefore by mutual consent of the two Conferences the College Foundation was dissolved and the charter surrendered. This change was no evidence of loss of interest in higher education, but rather a renewed thrust because each Annual Conference forged ahead with its own campaigns and methods of support of colleges.

All of Methodism was challenged in the quadrennium opening in 1956 to give added support to its colleges and Wesley Foundations. The Western North Carolina Annual Conference, in cooperation with this program, conducted the Methodist College Appeal in 1958 for \$3,000,000.¹¹ The goal was surpassed and a total of \$3,365,907 was pledged,¹² with nearly \$3,000,000 having been collected by May, 1964.

A third method of church financial support was given the colleges in 1945 with the establishing of the Sustaining Fund. Previously the colleges had been given support by the churches through the special campaigns and also by an annual appropriation to each college through the Conference Board of Education. At the Greensboro session of the Conference in 1945 an added item of levy upon the churches was adopted known as the Sustentation Fund, later changed in name to Sustaining Fund. The fund was to help with current college operating expenses, and the amount of the asking of each church was based on the operating budget of the church for the previous year.¹³ Through the College Sustaining Fund, in the nine years since June 1, 1957, the churches of the Conference gave a total of \$3,223,478.10 towards support of the colleges. As the operating budgets of the local churches increased, so the amount raised for the colleges increased until the year 1965-66, the amount was almost a half million dollars.¹⁴ The colleges receiving aid from this fund are Greensboro, High Point, Pfeiffer, Brevard,

and the Divinity School of Duke University, with a total student enrollment of over 4,000 persons.

THE COLLEGES SERVE THE CHURCHES

The local churches are under a great debt to the colleges for services to the people of the congregations. The members have looked to the colleges for leadership, Sunday School teacher instruction, and opportunities for assemblies, workshops and inspirational conferences. All of the colleges have struggled to meet the needs of higher education and at the same time to make available their personnel and facilities to help the local churches. Pfeiffer College at Misenheimer and Bennett College at Greensboro are excellent examples of how the colleges served the people of the Methodist Episcopal Church. As youth work grew in the churches there was need for a place to schedule summer conferences for instruction, inspiration and for a growing movement. An Epworth League Institute was held at Pfeiffer College as early as 1926, and annually the pastors' school and leadership school were held there until Methodist Union. Pfeiffer continues as the site of studies and workshops, thus continues a spearhead for Christian education of Methodism in Western North Carolina.

Similar conferences for ministers, young people and for women of the church have been held at Bennett College across the years. While being handicapped by ministering to widely scattered churches in several states, Bennett has met needs and ministered to the churches in a constructive way. Beginning with 1965, these enterprises were jointly planned and administered in an Upper South-eastern Regional Leadership School for all Methodists of the region. The presidents have given statesmanlike leadership for many years to Bennett College as it has served the churches.

The Methodist Protestant Church grew with a similar program of educational work in High Point College, except that the youth program was interdenominational Christian Endeavor. Immediately upon the opening of High Point College in 1924 it became a center for Christian education. With a concentration of churches and a new college in Western North Carolina the Methodist Protestant program of Christian education prospered.

Into the local churches have come a continuous stream of graduates from the colleges of the Methodist Episcopal Church, South, and college facilities have been widely used for training church leaders. These graduates provided a leadership and created an atmosphere for educational ideals in the churches. In addition to as-

semblies at many of the colleges, the Duke Pastors' School is noteworthy in service programs for Supply Pastors, the annual Pastors' Convocation and the Duke Seminars as annually held in three locations in the two Carolinas.

VACATION CHURCH SCHOOLS

Each of the three groups coming into Methodist Union in 1939 brought a fine record of Vacation Church Schools. This movement had originated in Wisconsin in the work of R. H. Vaughn in 1900, and in New York City with Robert G. Boville the following year. From these two experiments, similar in principle but different in pattern, came the Vacation Bible School movement which reached a strong momentum in Western North Carolina by the second and third decades of the Twentieth Century. Some resistance to the movement was felt due to its newness and also because of the economic depression beginning in 1929. One report to the Annual Conference of the strongest denomination recorded only 27 Vacation Bible Schools with less than 500 pupils and teachers involved. In each of the three branches of Methodism in the area the program has grown steadily in the number of schools held, in extending the time from one week to two weeks, the number of pupils and teachers involved, and in the use of better methods and materials. Several summers of the forties and fifties saw the program badly handicapped by the polio epidemic. The Vacation Church School however has become second only to the Sunday School as a factor in providing more time for teaching and for a better quality of Christian nurture in the churches. Since 1950 an average of about 50,000 children, early teenagers, parents and teachers have been involved in planning and in administering from 500 to 700 Vacation Church Schools each summer. This movement has provided more much needed time for teaching and has strengthened the Christian education of children more than any other program. Vacation school materials are now provided as an integral part of Christian Studies for Methodist Children. With this development the leaders are speaking of the vacation school as a fifth quarter in the church school year. Much progress must be made to warrant such a claim. The possibilities, however, are still unlimited.

Other significant developments which can only be mentioned briefly are: Through-the-Week Nursery and Kindergarten Programs, Camping for Elementary Boys and Girls, Missionary Education of Children, and Training for Leaders of exceptional children. In each of these activities the needs of children are being met and more

time for teaching is a part of the ever expanding program for the Christian nurture of this age group.

The number of persons served, and the opportunities of service, have greatly increased since Methodist Union. With the economic depression behind them, and the polio epidemics prevented by new vaccines, Methodists have moved ahead in numbers and in services. By 1944 the church membership was reported at 209,965 persons; by 1954 this number had increased to 246,648; and in 1964 there were 268,595. The Church School membership was not too far behind that of church membership, for in 1944 the Church Schools had an enrollment of 143,139; in 1954 an increase to 207,164; and by 1964 up to 227,535. Interesting enough, these increases were made at a time when across America Church School participation was on a slight decline. Growth during the twenty-five year period since 1939 is a worthy achievement and a tribute to the ecumenical spirit which brought the three branches of Methodism together, and the vigor which made the new church a growing organism.

LEADERSHIP EDUCATION

Leadership education has been a main line activity of the Methodists in Western North Carolina for nearly fifty years. In the early twenties Cokesbury Leadership Schools were designed to serve rural and small churches in the country and in industrial communities. For twenty years these schools ministered annually to hundreds of churches and to thousands of church school officers and teachers. During the same period Standard Training Schools were designed for needs in larger churches and were provided by all three branches of Methodism.

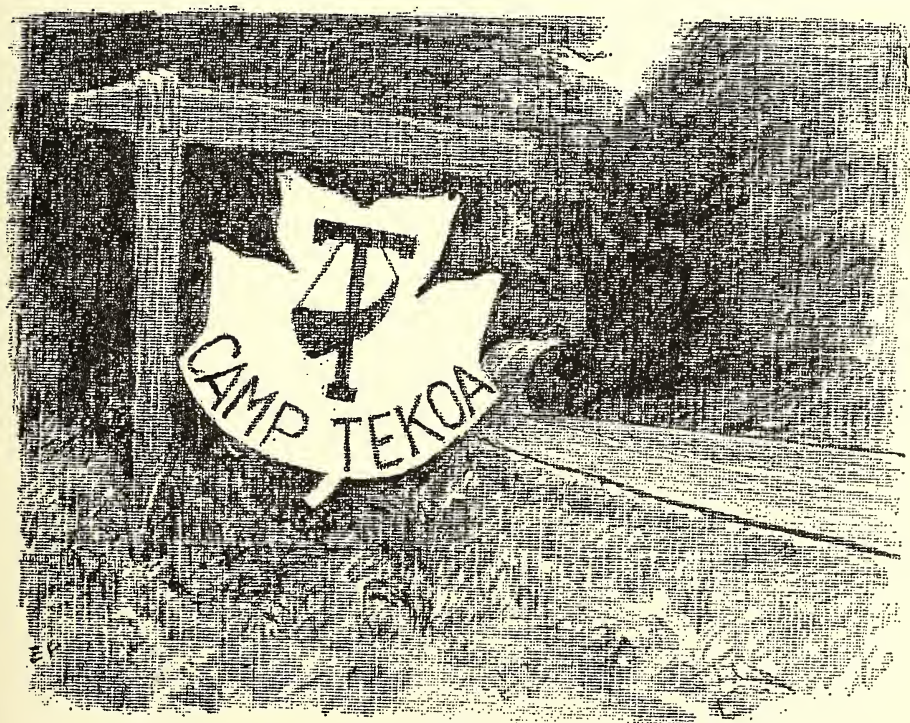
In the early forties Cokesbury Schools and Standard Training Schools were partially merged and were known as First Series and Second Series, in cooperation with the plan of the International Council of Religious Education. Christian Workers' Schools later became the over-all name for this program, which is still offered in First and Second Series classes where needs of the churches indicate whether a three day or a five day school is more practical. Since the early fifties from six to ten thousand persons have been involved annually in these training projects. Each year a school is held within reach of every church of the Conference. Few Conferences, if any, have ever had a better or more extensive opportunity for improving the quality of teaching in the local churches. The Laboratory School of actual demonstration instruction is emerging with sound educational procedures as the next advance in this important program.

Teachers for this area of service have been recruited from church colleges, divinity school faculties, directors of Christian education, ministers and well-qualified lay teachers. This program has been an important factor in improving the quality of education in the churches, also in keeping Methodist membership equal to or ahead of population growth within this area of the State.

JUNIOR HIGH CAMPING

Methodism in Western North Carolina is a pioneer in the South for church camping. Junior High Camping began at Camp Dellwood, Maggie Valley, in 1936. Approximately eighty Junior High boys and girls participated in this first camping program sponsored by the Conference Board of Education. This venture was initiated, guided and directed continuously each summer for thirteen years at Camp Dellwood and Camp Carlyle, near Hendersonville, by the Executive Secretary of the Board of Education and his wife. From 1940 to 1948, Camp Carlyle was used, which accommodated over

CAMP TEKOA



200 campers, and many others were turned away because of lack of room. The demand was for a camping program all summer for Junior High girls and boys.

In the spring of 1949 the Conference acquired a private camp near Hendersonville for the sum of \$57,500. Camp Tekoa was chosen as the name because of its Biblical significance as the home of the prophet Amos. Camp Tekoa was incorporated so that the trustees hold the property for the Conference Board of Education. Facilities have been enlarged and many buildings replaced with more modern ones until the present value of the property is in excess of \$150,000. Since the first sessions in 1949 the program has steadily grown and for the past decade an average of 1,000 Junior High boys and girls have had a camping experience each summer at Camp Tekoa. Increasingly more applicants wish to attend than accommodations will permit.

During the past decade, therefore, local churches, districts, and other groups have developed their own programs of camping and camp facilities. Nearly every district of the Conference is in the process of acquiring and developing camp facilities and programs, and many local groups are conducting camping projects in rented facilities. About 1955, the Salisbury District acquired property on Morrow Mountain for a camp, and the Young Adults of the Greensboro District bought an old camp near Randleman. The Morrow Mountain property now is jointly owned by the Salisbury and Albemarle Districts, while the Randleman Camp property was sold and the equity divided between the Greensboro and High Point Districts, with each of these districts acquiring new sites for development. The Statesville District has the most completely developed project of any district in Camp Carolwood on Buffalo Creek in the Happy Valley section of Caldwell County. Camp Carolwood represents an investment of more than \$150,000 and ten years of development, and can accommodate eighty campers, has several winterized buildings for week-end use during late fall and early spring, and has full summer camping activities. The North Wilkesboro and Winston-Salem Districts have joined hands in developing a 250 acre tract in the bend of the New River near West Jefferson and are making strides in both use and development of this facility. The Charlotte, Gastonia, Marion, Thomasville and Waynesville Districts have camp sites in varying degrees of development. The Asheville District carries on a camping program in the summer in rented facilities.¹⁵

YOUTH WORKSHOPS AND APPALACHIAN TRAIL HIKE

Youth Conferences, Youth Assemblies and Youth Rallies are familiar terminologies associated with Epworth League, Christian Endeavor and for the past quarter century with the Methodist Youth Fellowship. Growth in members, depth in perception of ideas and issues, and rapid social change have made their impact in recent years. The workshop method, small group discussion, work projects and national convocations are gradually replacing earlier methods and former procedures. The area youth activities at Lake Junaluska, district programs in thirteen districts of the conference, the annual youth council meeting, and quadrennial meetings are significant and meaningful in youth work today. Careful thought and group planning are necessary to stay close to the interests and needs of youth. The leaders have kept alert to these needs and have initiated changes necessary for a vital program.

One new feature with older youth is the Appalachian Trail Hike. To supplement the summer assemblies, the new feature was tried and found to be effective. The spirit of adventure, the challenge of rugged trails, fellowship around the camp fire at night along with the beauty and grandeur of the mountains has established this annual event as an important and integral part of the youth program. The demand has become so great that three hike groups are now conducted each summer.

For several years an annual pilgrimage of youth to the State Department in Washington and the United Nations in New York has been a meaningful experience. This tour increased in interest until about ten bus loads of young people were going annually, but such large numbers were discouraged at Washington and New York, therefore for the past several years the number had been limited to one hundred youths. This experience certainly gives the youth a fresh insight into world peace and the many facets of living around our globe.

The motto, statement of purpose, and emblem of the Methodist Youth Fellowship in use for twenty years was evaluated and found inadequate. A new covenant more in keeping with the needs of youth and more comprehensive in dealing with rapid social change was adopted in 1960. Regular study and frequent changes indicate that the leadership is constantly striving to minister adequately to young people.

THE YOUTH CARAVANS

The Youth Caravan Movement began in the Methodist Episcopal Church, South, largely under the leadership of the late Bishop Paul B. Kern and the late E. O. Harbin. The plan was to accept youth volunteers, train them briefly, then send them out as teams of four to six young people under an adult counselor to assist local churches develop and strengthen their youth programs. The program grew steadily for a number of years until about one hundred youths each summer were serving in this manner. The Western North Carolina Annual Conference recruited volunteers and had a team working each summer for a number of years.

Youth Caravans became international in 1955 with a group of fourteen youths and two adult counselors visiting and working in the Methodist churches in the Scandinavian countries. This program has overshadowed the national program until the latter was discontinued. An added feature of the overseas caravan is the bringing of a team of youths with their leaders to the Conference for a summer of visitation and witnessing. More than a hundred young people in Western North Carolina and from the Scandinavian countries have been involved in this activity in the decade since 1955. This project bids fair to continue to be an important factor in the youth program at home and other countries.

FAMILY LIFE EDUCATION

Across the years since the first National Methodist Family Life Conference in Chicago in 1950, family life education has grown in importance in Western North Carolina Methodism. This national quadrennial occasion has been held with approximately 100 carefully chosen delegates from Western North Carolina each four years. The Chicago conference of 1962 decided to hold its next session in 1966, and also to hold a World Family Life Conference in London, England, in 1966 in connection with the World Council of Methodism. These leaders returned from the National conferences to develop local church and community family life education. Another outgrowth of the national conference is the Jurisdictional Family Life Conference held annually at Lake Junaluska.

THE DUKE FOUNDATION AND RURAL CHURCHES

The Duke Foundation, established in 1924, has had a far-reaching influence in encouraging the construction of better educational facilities in the rural churches, thereby making possible better and

more effective activities in Christian education. This Foundation has also provided Divinity School scholarships to students who would work in the summer in rural parishes, for teachers in Vacation Church Schools, and for leaders of rural youth in these churches, as well as counselors in camping programs. Faculty members from the Divinity School, from Duke University, and from Brevard, Greensboro, High Point and Pfeiffer Colleges have given invaluable service to the program of Christian education and especially in leadership education throughout the Conference. It is difficult, if not impossible, to evaluate properly the value of these relationships in making Christian nurture more effective for Methodist constituency across the years. It is in reality a process of "uniting knowledge and vital piety."

YOUTH BENEVOLENCES

The Methodist Youth Fund of Western North Carolina has increasingly met with acceptance and support by the young people themselves. They set their goals, solicit their pledges, and make their collections. Annually the giving has passed the \$33,000 figure and more recently reached the amount of \$38,000—among the largest of any Annual Conference of American Methodism.

The Student Recognition Day offering for 1965 was \$7,000, though not given entirely by youths themselves, and is designated for the National Methodist Scholarship and Loan Fund.

The Race Relations Offering is \$10,000 per year and is sent through the General Board of Education to Bennett College at Greensboro.

PROGRESS AND PROPHECY

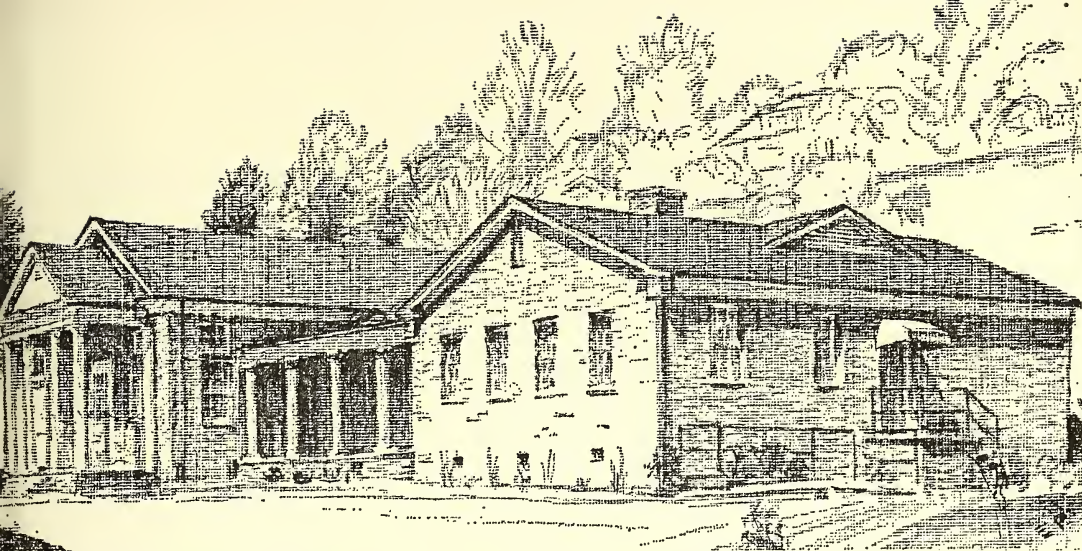
In an effort to acquire that much coveted additional factor of time for Christian teaching, Methodism in Western North Carolina has done several commendable things. The need for additional time has been recognized and efforts have been made, with some degree of success, to improve the situation. A few signs of progress mentioned in this record may be listed as follows: (1) Leadership Education enterprises, (2) Vacation Church Schools, (3) Through-the-Week Nursery and Kindergarten Schools, (4) Camping and Hiking with their vast program of Christian education in the out-of-doors, (5) Summer Conferences, Workshops, Work Camp projects, National and International Convocations and Youth Caravans, (6) better facilities for educational programs in the local churches, and

(7) increased support for higher education including more scholarship funds, better campus ministry, and concern for strengthening of the colleges with a growing race relations offering.

Twenty-five years have passed since Methodist Union and seventy-five years since the formation of the Western North Carolina Annual Conference. Even a casual review of records for this period reveals significant growth in every area of Conference work. This look at the past is encouraging. The opportunities are just as great and the needs are even greater. Christian education will continue to contribute to the growth of Methodism. Any history of progress for the next seventy-five years will be determined to a large extent by the way in which the educational forces of both church and state accept the challenge to meet those greater needs effectively with quality education for all people.

FOOTNOTES FOR CHAPTER VIII

1. For much of the material in this chapter we are indebted to the Executive Secretary of the Annual Conference Board of Education, Dr. Carl H. King.
2. *Asbury's Journal*, I, p. 349 note.
3. *Journal of the Western North Carolina Conference*, 1890, p. v.
4. *Ibid.*, 1890, p. 37.
5. *Ibid.*, 1891, p. 41.
6. *Ibid.*, 1898, p. 46.
7. *Ibid.*, 1944, p. 44.
8. *Ibid.*, 1945, p. 95, 96.
9. *Ibid.*, 1948, p. 117.
10. *Ibid.*, 1951, p. 57, 93.
11. *Ibid.*, 1958, p. 128.
12. *Ibid.*, 1959, p. 149.
13. *Ibid.*, 1945, p. 90.
14. *Ibid.*, 1965, p. 186.
15. See Appendix for further information on camp sites.



World Methodist Building, headquarters of the World Methodist Council, located in the bounds of the Western North Carolina Annual Conference.

CHAPTER IX MISSIONS AND CHURCH EXTENSION

William Lambuth, grandfather of Bishop Walter R. Lambuth, one of the great missionaries of the world, was admitted on trial into the present Western North Carolina Annual Conference in 1796 and served Salisbury, Greenville, and other places. He was sent by Bishop Asbury as a missionary to the Indians "in the wilds of Tennessee and Kentucky"; one of his sons was a missionary to the Indians in Louisiana, and another, John W. Lambuth, was a missionary to China and Japan.

Walter R. Lambuth was born in China and came to America and studied theology and medicine, receiving two medical degrees. He returned to China as a medical missionary and then became Missionary Secretary of the Methodist Episcopal Church, South, serving in that capacity until he was elected Bishop in 1910. He established Methodism in the Congo and in Liberia; the first missionaries to the Congo were consecrated at Lake Junaluska in 1913. Lambuth headed the war-work commission during World War I, which resulted in the formation of Methodism in Belgium, Poland, and Czechoslovakia, with funds derived from the Missionary Centenary in 1918-19.

Rev. and Mrs. Marquis L. Wood sailed from New York December 17, 1859, bound for Hong Kong, China. It was their wedding journey and the ship was appropriately named *Seaman's Bride*. Their wedding

ceremony was performed in West Market Street Church, Greensboro, on September 19, 1859.

A great revival in West Market Street Church had influenced Ellen Morphis Wood toward the mission field while a student at Greensboro College. Although originally from Orange County she was a principal and teacher of music for a time after graduation in a school headed by J. W. Thomas of Thomasville, North Carolina. Mrs. Wood died in China on March 18, 1864. The sons, Charles Albert and Edward, were kept by Baptist missionaries until Mr. Wood was able to return to America.

After the Civil War Marquis L. Wood returned to North Carolina and served pastorates until 1883 when he succeeded Dr. Braxton Craven as President of Trinity College.¹ His son, Charles A. Wood, of the Western North Carolina Conference was Superintendent of the Children's Home in Winston-Salem from 1921 to 1930.²

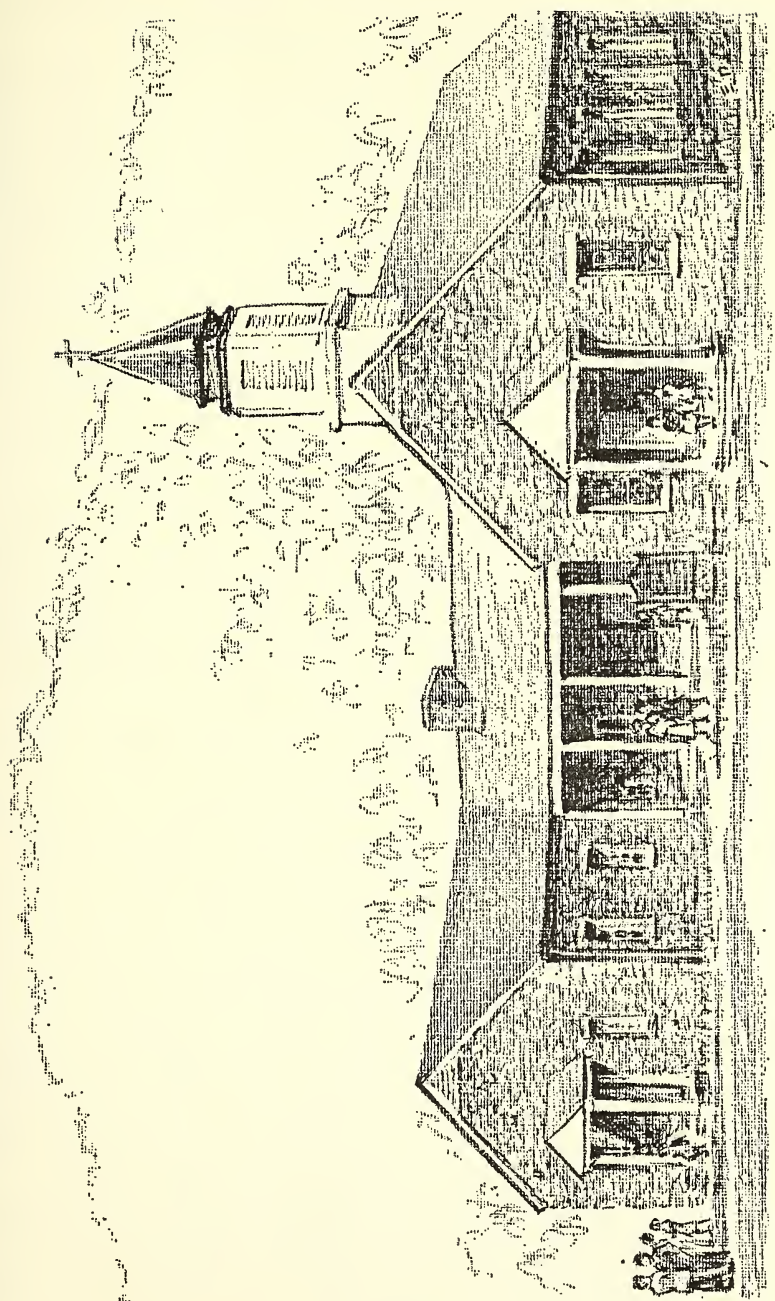
John McPherson Lander, D.D., founder of Granbery College in Brazil, was born in Lincolnton, North Carolina, December 17, 1858. He was a son of Samuel Lander, Jr., who taught in Catawba College at Newton, North Carolina, Randolph-Macon in Virginia, Greensboro College, Lincolnton Female Academy, and was President of Davenport College, 1868-70.³ Dr. John McPherson Lander died at Palmyra, Brazil, March 20, 1924 and was buried at Juiz de Fora near the college which he founded.⁴

These persons were the early pioneers in world mission fields coming from Western North Carolina. In 1890, coinciding with the beginning of the Western North Carolina Conference of the Methodist Episcopal Church, South, Rev. and Mrs. W. A. Wilson sailed to Japan. Thereafter the Conference furnished an average of two missionary appointments per year for the next sixty years. Including wives, over one hundred and thirty people had gone outside the United States as missionaries prior to 1965.⁵

THE CHEROKEES

Important work is supported by the Western North Carolina Conference among the Cherokee Indians in Swain County. These Indians were the most advanced of any tribe. A Cherokee named Sequoya invented an alphabet for his dialect in 1821. The Cherokees about him in Northern Alabama were soon learning to read. Scripture and hymns were soon translated and a newspaper was published at one time.

The first known mission among this race was headed by a Jesuit named Christian Gottlieb Priber in 1736. The Moravians established



CHEROKEE METHODIST CHURCH

their first mission in 1802 in Springplace, Georgia.⁶ The first Methodist Mission was established nearly two decades later.

The Cherokee population in the Seventeenth Century was considered by authorities as about 22,000, and the nation claimed 40,000 square miles of land. Their ancient capital town was Echota near the mouth of the Little Tennessee River. ". . . For a long time they possessed or controlled all the region of the Alleghenies in southwest Virginia, western North Carolina, northwestern South Carolina, eastern Tennessee, and northern Georgia and Alabama."⁷ At the last negotiations their land area was reduced to about five hundred square miles in northern Georgia and Alabama and southeast Tennessee and the westernmost tip of North Carolina. It was the desire on the part of Georgia to secure this land that had to do with their removal to the present Oklahoma. When Andrew Jackson, an Indian hater, sent General Winfield Scott to dispossess them, a considerable number refused to go westward and hid in the mountains. A compromise was reached whereby Scott agreed to leave the reluctant Indians on a part of their tribal lands if their leader Tsali and his two sons would surrender; this they did and were summarily shot. Those who remained behind became the present Eastern Band of Cherokees. Their land was reduced to 56,000 acres. They number approximately 4,000, while more than ten times that number are in Oklahoma.

Methodists and other denominations were granted the right to open missions in 1816. Richard Neely who was born in Rowan County, North Carolina, January 13, 1802, and later moved with his family to east Tennessee, started the first Methodist mission among the Cherokees in 1822 at the present Guntersville, Alabama.⁸ A school was established there in 1824 and John Fletcher Bost, an Indian, was licensed to preach. Not long after this time there were seventeen preachers working in seven missions and in five schools enrolling one hundred pupils. In 1827 the noted John B. McFerrin went on a four hundred mile circuit among the Cherokees; he was responsible for the conversion of John Ross, the greatest and most honored Cherokee Chief. When the Indians were driven to the west in 1838 they were accompanied by Alexander Talley and Moses Perry, the Methodist Missionaries among them.

After the removal the small remaining band had four hundred Methodist members and the work continued. There was an attempt to provide Indian preachers, and at one time a Choctaw was brought from Oklahoma, but in later years the pastors were the regular

members of the Holston Conference and after 1890 the Western North Carolina Conference.

In 1844 the first parsonage was built; it was a log house which was later used as a school and then became a craft shop. At that time the Waynesville Circuit and Echota Mission had one hundred and thirty Indian members. In 1852 James Atkins, chairman of the Committee on the Indian Mission for Holston Conference, reported 1,100 Indians living in the sections of Macon, Haywood and Cherokee Counties which became Swain County in 1871. There had been twenty-five conversions and one hundred additions during the year. There were four Indian preachers. Appropriations were requested for building a boarding house and employing an interpreter.⁹

In 1952, in celebration of 130 years of Methodism among the Cherokees, a beautiful new Methodist Center was opened near Cherokee, the main village of the Indians, not far from the site of the first mission and the old log parsonage, which still stands.¹⁰

There are around 170 full members at Cherokee, Big Cove, and other points. A church bus brings persons from a large area and a deaconess works among the people. In the craft shop various articles, especially clothing, are renovated and repaired and sold to the Indians at a low price. The area of the Great Smoky Mountains is a tourist show place and each summer numerous young people from many states make their headquarters at the Cherokee Methodist Church and sleep there.

MISSIONARY LEADERSHIP ¹¹

Western North Carolina Methodists have long been strong supporters of the cause of missions. Minutes of early circuits like the Sugar Creek Circuit show that the ministerial leadership encouraged membership in Missionary Societies following their authorization in 1820. The General Conference of the Methodist Episcopal Church, South, directed that there be both a "Foreign" and a "Home" board of Missions in 1866. This pattern obtained in all branches of the Church, showing the growth of overseas missions. The Western North Carolina Conference of the Methodist Episcopal Church, South, set a precedent in 1910 by the appointment of a salaried Conference Missionary Secretary on a part-time basis. In 1918 R. M. Courtney was placed on a full-time basis to direct the Centenary Movement. He remained as a full-time Missionary Secretary until 1924. From 1925 to 1934 the Missionary Secretary was also a full-time pastor of a church. In 1934 Dr. L. B. Abernethy began to serve as Conference Missionary Secretary and Director of Golden Cross.

After unification in 1939 he continued in these capacities for the newly organized Western North Carolina Conference of The Methodist Church. In 1942, after retirement, he began to serve as full-time Executive Secretary of Missions and Church Extension and continued in this capacity until his death in 1950. A full-time salaried secretary was then named. In the years following other staff members were added until the Conference Board had three full-time field secretaries and three office workers.

Under these secretaries the Conference developed one of the outstanding programs of missionary work in American Methodism. Within four years it advanced from seventh to third place in the support of specials, although in three of these years there was a decline elsewhere in the Church. In 1952 the total giving for Missions and Church Extension in the Conference was less than \$300,000, but twelve years later it had increased to considerably more than \$1,000,000; in this period the support for Church Extension increased five-fold and specials were multiplied by four. Fifty charges support their own missionaries in full or in part and pay more than \$50,000 annually therefor.

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND WESLEYAN SERVICE GUILD

The General Conference of the Methodist Episcopal Church, South, meeting in Atlanta in 1878, authorized the women of the Church to organize Woman's Missionary Societies. Within seven months such societies were organized in the Holston and North Carolina Conferences. The Holston Conference Society organized auxiliaries very shortly in Asheville, Franklin, Hendersonville and Waynesville. The Society in the North Carolina Conference had nine local societies with 199 members at the end of the first year. These societies united in 1890 to form the Woman's Foreign Missionary Society of the Western North Carolina Conference. Mrs. Lucy H. Robertson was elected the first president of this organization and held this position until 1926 when she was succeeded by Mrs. Charles C. Weaver. At the 1891 meeting of the Conference \$5,325.38 had been raised including a bequest of \$2,000, there were 64 auxiliaries, 1,374 members and 265 subscribers to *Woman's Missionary Advocate*. In the 42 Bright Jewel Bands, youth missionary groups, there were an additional 1,736, making a total of 3,100 members.¹²

The Home Mission Society was organized in 1901 at a meeting in Salisbury. Mrs. M. J. Branner of Waynesville was the first president. The Woman's Foreign Mission Society and the Home Mission

Society were united into one organization in 1912 at a meeting in Gastonia. The new title was the Woman's Missionary Society of the Western North Carolina Conference. Mrs. T. F. Marr was the first president.¹³

The women of Methodist tradition have always had a wide range of interests. The Weaverville Society of "The Forget-Me-Nots" was a children's society organized in 1879 and was the first of many such organizations which had regular dues for missions. A conference title of "Light Bearers" was later adopted for such societies. The General Conference of 1926 committed the children's work to the women and to the Board of Christian Education, the women having the responsibility of the missionary education of the children.¹⁴ In 1908 the Woman's Missionary Society appointed a Superintendent of Young People's Work. This continued until a Unified Youth program was set up under Christian Education in 1930.¹⁵

Among the ventures of the Woman's Missionary Society, one of the most forward looking was the organization of the Department of Christian Social Relations. In this, as in work among Children and Youth, the women of the Church foreshadowed progressive movements.

The women's organizations of the uniting branches of Methodism did not complete their merger until January 1, 1941. Into the Woman's Society of Christian Service were merged the several societies of the Blue Ridge-Atlantic Conference of the Methodist Episcopal Church, the North Carolina Conference of the Methodist Protestant Church, and the Woman's Missionary Society of the Western North Carolina Conference of the Methodist Episcopal Church, South. The Conference Presidents in the above order prior to the merger were Mrs. R. C. Kennedy of Bessemer City, Mrs. R. M. Andrews of Greensboro and Mrs. C. C. Weaver of Winston-Salem. Mrs. Weaver was elected the President of the new organization.¹⁶

Miss Blanche Howell of Morganton, who sailed for Brazil in 1902, was the beginning of a long list of notable missionaries and deaconesses sent out by the Methodist women of Western North Carolina.¹⁷ The Conference Woman's Society and Wesleyan Service Guild have more than 50,000 members in the Conference, raise more than \$300,000 annually, and support fifteen missionaries from Western North Carolina.¹⁸

MISSIONARY CENTENARY

In 1918 there was launched by the two major branches of American Methodism a great fund raising campaign known as the Missionary Centenary, commemorating the centennial of the organization of the first Methodist Missionary Society or Board of Missions. In the Methodist Episcopal Church, South, the financial goal was \$33,000,000, and more than \$50,500,000 was raised for home and world missions. The Annual Conferences which now make up the Southeastern Jurisdiction raised \$24,000,000 of this amount and the Western North Carolina Annual Conference raised almost \$2,000,000, and stood fifth among all the Conferences in the amount secured. To the grand total should be added \$325,000, raised by the Sunday Schools and Epworth Leagues, the Western North Carolina Conference raising \$14,000 of the total amount. The Blue Ridge-Atlantic Conference of the Methodist Episcopal Church was asked to raise \$1,796 per year over a six year period. Through its Sunday Schools it raised \$6,648 by 1924 which was a commendable advance for that small Conference. As a by-product of the Missionary Centenary, 20,000 new members were added to the churches in the Western North Carolina Conference, pastoral salaries were increased \$5,000, and missionary specials were assumed in the sum of \$375,000. The chairman of the Centenary Commission was Bishop James Atkins of Waynesville, and the chief compiler of this history was the publicity and promotional director.

MISSIONARY CULTIVATION

The Conference has carried on a widespread and intensive program of missionary cultivation in recent decades, designed to increase the knowledge of the people, develop the missionary conscience, and stimulate financial liberality. This cultivation began with around thirty sub-district rallies in which outstanding speakers were featured; these programs reached an estimated total audience of four thousand persons. They were followed by district rallies and numerous other meetings, including prominent placing on the agenda of district "set-up" meetings, district conferences, ministers' meetings, laymen's rallies, youth meetings and banquets, vocational conferences, and rallies in local churches. All such gatherings spread the missionary message everywhere through the Conference.

One of the significant developments was the bringing of secretaries of the General Board of Missions and missionaries on furlough into the Conference for speaking engagements. Missionary programs at the sessions of the Annual Conference featured notable speakers

and reached the leadership of the Conference with much success. Among these were Bishop Ralph A. Ward, whose death was but a delayed result of his sufferings while imprisoned by the Communists in China, and Dr. George W. Harley, "the good witch" of Ganta, Liberia.

Along with all this went a program for training the district missionary secretaries. These men were urged to attend the annual Jurisdictional Missionary Conference at Lake Junaluska, and in addition two-day retreats and coaching conferences were held for them. A unique phase of their training was the holding of a conference for the district secretaries in the offices of the Board of Missions in New York, at which the various Executive Secretaries of the Board presented reports from all the mission fields around the world. These methods gave the Western North Carolina Conference one of the best informed and equipped team of district missionary secretaries in American Methodism and enabled them to pass their information to the local churches.

In the program of missionary education, extensive use was made of audio-visual materials. Beginning with slides on the Cherokee Indian Mission, Cuba, Haiti, the Dominican Republic, Puerto Rico and Town and Country work, the library has grown to great proportions. In succeeding years numerous filmstrips and films were annually acquired on the Church-wide School of Missions and other major themes. Extensions of the Conference library were under the direct supervision of the district secretaries for their circulation among the local churches, as well as the main library in the Methodist Building in Statesville. The Conference library together with the thirteen district libraries is reputed to be the finest collection of such materials in American Methodism.

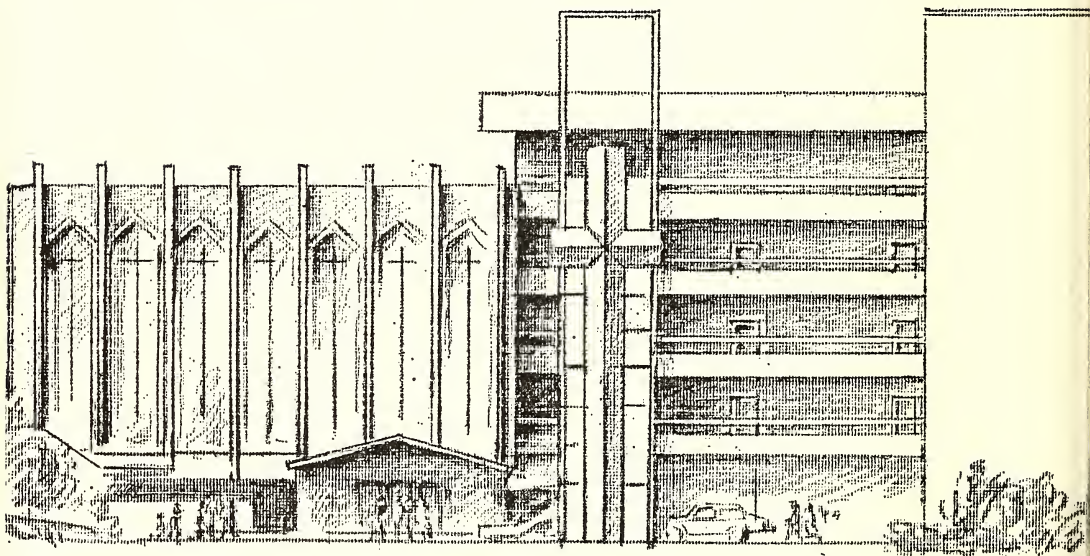
MISSIONARY CARAVANS

A significant development in missionary education is that of youth caravans and preaching missions in various overseas fields. The youth caravans which the Board of Missions has sponsored jointly with the Board of Education have gone bi-annually to the Scandinavian countries and on the alternate years young people from those countries have visited Western North Carolina under the same sponsorship. Caravans have gone also to Cuba, Puerto Rico and Costa Rica made up usually of adult laymen and ministers. Some of the latter predominately laymen's groups went as building teams and having made advance preparations were able to complete the basic construction of a church in two weeks. Such churches were built in

Puerto Rico and Costa Rica and plans were projected for other such projects in succeeding years.

The laymen and youth returned from these trips better informed and full of enthusiasm for the cause of missions. There came requests for additional visits to Costa Rica and for medical teams to go to Bolivia and Costa Rica. This program developed year by year and promised to include other areas of the world.

From the inauguration of overseas preaching missions, sponsored by the General Board of Missions and Board of Evangelism, ministers from Western North Carolina have been participants. These missionaries returned with a fresh understanding and enthusiasm for missionary endeavors, thus inspiring local churches to larger support of missions.



WARD MEMORIAL METHODIST CHURCH, HONG KONG

The artist's interpretation of the architect's sketch of the Kowloon Church, Hong Kong, for which complete Mission Special support was provided by the Western North Carolina Conference.

RECRUITMENT OF MISSIONARIES

Much of the missionary cultivation seeks to secure volunteers for missionary service at home and abroad, on a short-time basis as well as for life. This has proved unusually successful. In 1959, for example, it was reported that twenty-five missionaries from the Western North Carolina Conference had in a period of eighteen months

either arrived on world mission fields for the first time or had been approved or commissioned for service; six of these were short-term missionaries. In one of these years 10% of all the missionaries commissioned for overseas service were from the Conference. In 1964 five short-term missionaries were approved, this being a larger number than were commissioned from any other state, and the Board of Missions reported that the Western North Carolina Conference had more missionaries in the field than any other Conference in American Methodism. It has sent out more than a hundred world missionaries, and some of these are among the best known and most notable in the Church. In addition to these a large number of home missionaries and deaconesses have been consecrated from the Conference.¹⁹

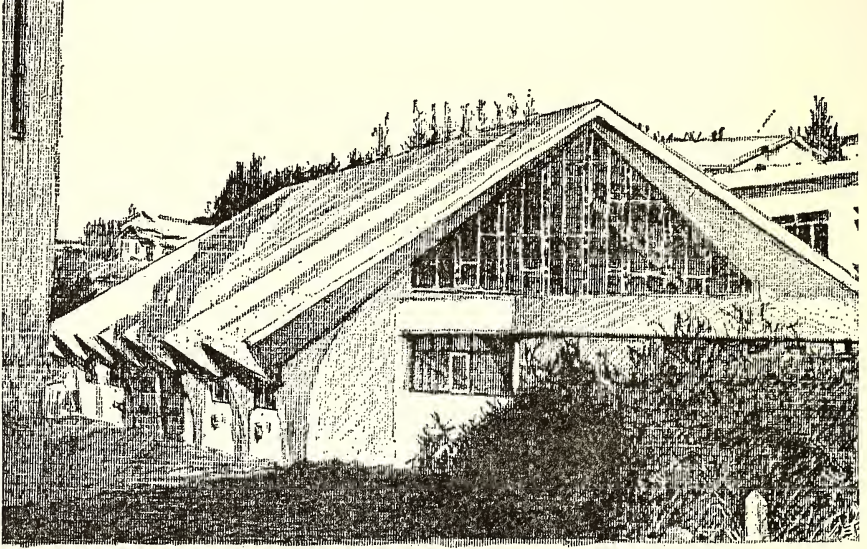
FIELD SERVICE AND FINANCE

The Conference Board of Missions broadened its service to the local churches in 1957 when it added to its staff a full-time director of field service and finance. The director's duties were primarily to direct financial campaigns for building new churches and paying indebtedness, but they also included appeals for church budgets, teaching and conducting workshops on every-member canvasses and stewardship. Within two years the director was raising more than a million dollars annually.

CHURCH EXTENSION

Church extension is the oldest form of missions in Methodism. This was the main business of the circuit riders. They extended the Church wherever they found people. The saturation point for this connectional coverage of the land came at last with the complete settlement of almost all inhabitable areas. There was scarcely a year from the Christmas Conference until 1900 when preaching places and churches were not being added in great numbers. The Conference found as it moved on into the second half of the Twentieth Century that Methodism in the entire state had only increased by sixty-four churches in fifty years and that the Western North Carolina Conference had lost sixteen preaching places in eight years. Some of this was due to the uniting of churches following the unification of Methodism in 1939 and in the closing of churches in mountain areas where the population declined.

This period, however, was a time of great population growth in North Carolina. From 1900 to 1950 the population of the state



BARILOCHE CHURCH, ARGENTINA

increased 150%. In the decade prior to 1950 the forty-four counties in the Western North Carolina Conference increased 13½% as a whole while thirteen of these same counties showed a loss of population. The far greater concentration of population in a few counties pointed toward a critical need to examine church extension opportunities.

Leaders of the Church in Charlotte had already become acutely aware of this need and had been at work since 1941. In that year an appointment called Oakhurst was made and left to be supplied, but in 1942 this was known as St. John's. In this year the Charlotte Mission Society had been organized and St. John's and Kilgo Churches were its first fruits, with Mouzon and St. James Churches following in 1943. From 1942 to 1965 a total of twenty-one new congregations were organized and six churches relocated through the leadership and support of the Charlotte Mission Society.²⁰ J. A. Jones and his family over a period of years gave some \$300,000 to the Society to undergird this program. The churches of the city gave enthusiastic support and were led ably by the district superintendents and other representatives of the society. Charlotte stood out among the few shining lights of American Methodism in this period as it revealed its concern to reach the rapidly growing population through church extension.

By 1957 a full-time Director of Church Extension was appointed for the Charlotte District indicating the growth of this work. This office continued until 1959 and new churches were organized at an even faster pace as the city limits of Charlotte moved out at the rate of nearly one mile per year.

By mid-century other districts with growing urban centers were following the example of Charlotte. The Gastonia and Asheville Districts were among the first districts to follow and Winston-Salem District also was soon developing a society. In the formative years the churches were asked for support on the basis of \$1.00 per member except in the case of the Gastonia District which asked for \$2.00 per member. In 1954 the Conference set up a uniform plan for all the districts and asked all churches to reach a goal of \$1.00 per member for church extension.

In 1960, a full-time director of church extension was added to the staff of the Conference Board of Missions and charged with the duty of promoting church building and the organization of new congregations. This work was promoted vigorously with ten or more new congregations or relocations annually and with numerous lots being purchased well in advance of potential population expansion and with great saving to the Church as areas develop and the cost of property rises.

THE BUILDERS CLUB

As early as 1952 the Gastonia District had developed the Ten Dollar Club and members of the club in that district paid ten dollars or more at each of three calls during any one year. Many classes and organizations also had memberships. Similar plans were formulated in some other districts. In 1961 the Annual Conference voted to set up the Builders Club. The minimum for membership was set at five dollars, and a goal of 10,000 members was set. After three years 7,000 members had joined including many Sunday School classes and organizations and in one year ten charges received around \$130,000 for new buildings. Half of this money is returned to the districts from which it came and each district carries on its own church extension projects while the Conference directs the remaining half of the funds to the most pressing projects wherever they may be in the Conference. In one three-year period more than \$350,000 was appropriated to thirty projects in all the districts. Remarkable growth had taken place in several areas of the Conference. In Charlotte alone over a seventeen year period the Methodist membership had increased 93% and the value of new property was \$2,250,000 with an indebtedness of only \$600,000. Between 1950 and 1964 seventy-seven new churches were erected in all the districts of the Conference.

TOWN AND COUNTRY WORK ²¹

In 1908 the Country Life Commission of the Western North Carolina Annual Conference made a report to President Theodore Roosevelt. It was one of the first church agencies in the nation to focus attention on religious life in the rural areas. Since that date the Commission has become one of the most important agencies of the Conference.

Since 1954 the Commission on Town and Country Work has been directed by an executive secretary and its activities have expanded year by year. It promotes an in-service training program for pastors serving rural charges, which includes guided visits to Conference institutions, attendance on rural church clinics at Duke and Emory Universities, and cooperation in the Appalachian Development Program. An interesting phase of its work is the assignment of about a dozen college girls to work in the rural churches during the summer months.

The Methodist Rural Fellowship was organized by the General Conference in 1940 and in the Western North Carolina Conference the same year. It began the publication of a bulletin, sent representatives to national meetings in various parts of the country, promoted evangelism, marked rural churches, improved parsonages, arranged for the payment of pastor's moving expenses, organized college seminars and in-service training for rural pastors, provided architectural advice, and engaged in many other forms of service.

A modern development in Town and Country Work, known as the Group Ministry, has been successfully developed. Under this plan a group of ministers and charges of an area unite in policies and program for the entire area; these include meetings of the ministerial and lay leadership, training schools, study courses, youth activities, and other types of work which can best be done cooperatively.

Among the active Group Ministries are those in Clay, Macon, and Yancey Counties, Denton Area, and Greater Mount Airy. One such group includes around thirty churches on eight pastoral charges in parts of three counties, and the others are similar in size, activity and area. To each group the Woman's Division of Christian Service of the General Board of Missions provides a full-time rural worker who directs a wide range of service activities.

LARGER PARISH

A plan of cooperation among a group of churches is known as the Larger Parish. The best example of the Western North Carolina

Conference is the Creston-Green Valley Parish in Ashe County. Originally there were two separate charges, with a total of about fifteen churches, but they were combined in the early 1950's. Two pastors were employed, one of whom was an approved supply preacher.

The Creston-Green Valley Charge is in the open country in the midst of a declining population. The area served covers about 180 square miles and there are nearly thirty churches of various denominations working among a population of only 1900. The two Methodist preachers cooperate in preaching, visitation in the homes and hospital, leadership training, education, recreation, the employment of lay speakers, and other activities. This program is under the general direction of a Charge Council, on which there are two representatives from each church, including a young person. This cooperative plan seeks to maintain and build up the membership, which tends to decline with the population.

MINIMUM SALARY ²²

The Town and Country Commission of the Conference was authorized and formed at the 1941 session. When the Annual Conference met in Charlotte in October 1942, only a year later, the Commission had already made a study of the pastors' salaries of the Western North Carolina Conference and presented a plan for an equitable minimum salary scale for all the pastors. The plan was tabled until the session of October, 1943, when it was passed and \$1,200 was set as a minimum salary for a member of the Conference on trial and for a full-time accepted supply, and \$1,500 for a member of the Conference in full connection. An amount equal to one per cent of the total amount paid for all purposes during the Conference year, exclusive of Children's Home, Indebtedness and Interest on Indebtedness, Buildings and Improvements, and Conference and General Benevolences, was apportioned to every charge. From that beginning the ministers in all categories in the Conference have been assured of something like an adequate salary. In 1965 the base scale for single ministers ranged from \$3,800 to \$4,400 and \$4,000 to \$4,600 for married ministers with a fully furnished parsonage and with a scale of additional funds up to \$600 guaranteed on the basis of years of service or number of dependent children. A regular Commission on Minimum Salary was appointed quadrennially with the approval of the Conference and was at this point in its history recommending that each pastoral charge receiving Minimum Salary

Funds adopt as a goal a salary ranging from \$5,000 up with World Service and other Benevolences in proportion.

The Western North Carolina Conference from the time of unification in 1939 pioneered in reference to the salaries of District Superintendents. These salaries were made identical and paid from a common treasury, though some differential may arise in the amount of travel and household expenses paid by each district.

SERVICE PROJECTS

The Western North Carolina Annual Conference carried out several projects of service which have not been found elsewhere. Previously mentioned were the chapels in Puerto Rico and Costa Rica built by teams of laymen. In 1962 the Blue Ridge Methodist Service Project was formed in the North Wilkesboro District. This program was directed by a member of the Conference and channeled shoes, clothing, medicines and other materials to needy families, including families of prisoners, in the mountain areas. These materials were solicited from all over the Conference. In addition to the large shipments of material, over \$10,000 in cash was contributed to purchase shoes for children. Sixteen trucking companies co-operated by transporting all the material free of charge. The direction of the movement has also been quite successful in curbing school dropouts.

Among the service projects which the Conference has shared with the whole Methodist Church have been the relief calls both at home and overseas. The Methodists of Western North Carolina responded generously in the relief of Hungarian refugees and Cuban refugees in Florida following the rise of Communism in Cuba. Clothing, blankets and other materials were solicited, and several truck loads were sent to the Cuban refugees. When the civil struggle was over in Algiers the Conference did its share in sending money and blankets to that country. Likewise, in the case of earthquakes in Alaska and in Chile the Conference received great offerings, and more recently gave generously to relief of the damage of Hurricane Betsy.

The earliest conference-wide mission special project was the building of the Bishop Costen J. Harrell Church in a suburb of Havana, Cuba.

With an expression of concern which surprised the leadership of the Conference, money was received in one year which covered the cost of building Ward Memorial Church in Hong Kong. Con-

MISSIONS AND CHURCH EXTENSION

tinuing this missionary spirit the people responded with over \$50,000 to build a church in Bariloche, Argentina. Such projects seemed now to be an enjoyable habit as the Conference was well on its way toward \$50,000 for a church at Copacabana Beach, Brazil, and was already talking about other future projects.

CONFERENCE STATUS

When the Western North Carolina Annual Conference reached its seventy-fifth year of existence and its twenty-fifth year since unification, it had become one of the strongest of American Methodism.

ST. JOHN'S METHODIST CHURCH, CHARLOTTE



The Southeastern Jurisdiction, of which it is a part, is the largest in the Church, having approximately three million members or nearly one-third of all in the country; it has more than 7,500 ministerial members, leading the next largest by more than a thousand ministers.

The Conference by 1965, embracing only half of the State, is the third largest in the Jurisdiction with nearly one-third of a million members, being led by two others which include nearly whole states; it is the fifth largest in the nation and has nearly eight hundred ministerial members, approximately one hundred and fifty supply pastors, property valued at \$126,744,096, and total giving of \$17,482,775 including pastors' salaries, which approximate \$3,500,000. Its budget for World Service and Conference Benevolences totaled around \$3,000,000.²³ Since unification the Western North Carolina Conference has accepted and paid in full its annual World Service asking.

The achievement of the Conference, and its hope for continued usefulness, rests upon the growing dedication of able laymen and the constant increase in numbers of well trained ministers. The motivation of the whole church, clergy and laity, is the challenging concept, "Mission: The Christian's Calling." This theme might well become an increasing reality in succeeding years. In the secular world through all of its refined and specialized organization, the Church is the structure chosen and created by God to give increasing expression to the spirit and ministry of Christ.

FOOTNOTES FOR CHAPTER IX

1. *Historical Papers of the North Carolina Historical Society and the Western North Carolina Historical Society*, Published by N. C. *Christian Advocate*, 1925, p. 111 f.
2. *Journal*, 1930, p. 155.
3. Betts, *op. cit.*, p. 423.
4. *Ibid.*, p. 460.
5. See Appendix.
6. *Methodist History*, published quarterly by American Association of Methodist Historical Societies, Lake Junaluska, Spring 1965, Article by Mary Thomas Peacock, *Methodist Mission Work Among the Cherokee Indians before the Removal*, p. 20-39.
7. Rights, Douglas L., *The American Indian in North Carolina*, p. 151.
8. *Methodist History*, Spring 1965, *loc. cit.*
9. Price, *op. cit.*, IV, p. 116.
10. See *Cherokee Methodists and The Cherokee Methodist Church*, folders published by the church, information supplied by the Reverend John Stroud.
11. Much of the material in this section was furnished by the Conference Missionary Executive Secretary, Dr. Horace R. McSwain.
12. *Fifty Years of Missionary Achievement, 1890-1940*, *op. cit.*, p. 7-12.
13. *Ibid.*, p. 13-20.
14. *Ibid.*, p. 21-25.
15. *Ibid.*, p. 25-30.

MISSIONS AND CHURCH EXTENSION

16. *First Annual Report of the Woman's Society of Christian Service, Western North Carolina Conference of The Methodist Church*, 1941, p. 4, 99, 102.

17. *Fifty Years of Missionary Achievement*, op. cit., p. 35.

18. *Annual Report, Woman's Society of Christian Service*, 1965.

19. Appendix.

20. In addition to organizing and relocating churches, the Charlotte Mission Society has provided since 1940 the episcopal residence for the Charlotte Area at a nominal rental charge.

21. Information on Town and Country Commission and The Larger Parish was provided by the Conference Director of Town and Country Work, the Reverend Garland R. Stafford.

22. For information see *Journals* from 1941 and following.

23. *Journal*, 1965, op. cit., p. 492.

APPENDIX A

The sessions of early preachers' conferences and annual conferences which contributed to Methodism in Western North Carolina.

Note: The Western North Carolina Conference of The Methodist Church is probably unique in all of Methodism in the total number and variety of conferences which have given substantial segments to its present form. Due to this peculiar development it seems appropriate to include a composite list of the early conferences as well as separate lists of the sessions of the various annual conferences. The specific list of any annual conference ends with the year in which its work in Western North Carolina was either merged or united with some other existing Methodist body in the area. The sessions are given in the following categories and in the order shown here:

1. The early conferences for preachers and some annual conferences 1773-1785.
2. Sessions of the Virginia Annual Conference 1785-1837.
3. Sessions of the North Carolina Conference of the Methodist Episcopal Church, 1838-1844; Sessions of the North Carolina Conference of the Methodist Episcopal Church, South, 1845-1889.
4. Sessions of the South Carolina Conference 1787-1869.
5. Sessions of the Holston Conference before division, 1824-1844, and after division 1845-1890.
6. Sessions of the North Carolina Conference of the Methodist Protestant Church 1828-1939.
7. Sessions of the Holston Conference of the Methodist Episcopal Church 1865-1879; The Virginia-North Carolina Mission Conference of the Methodist Episcopal Church, 1867-1868; The North Carolina Conference of the Methodist Episcopal Church 1869-1878; and The Blue Ridge-Atlantic Conference of the Methodist Episcopal Church, under its various names, 1879-1939.
8. Sessions of the Western North Carolina Conference of the Methodist Episcopal Church, South, 1890-1939.
9. Sessions of the Western North Carolina Conference of The Methodist Church 1939-1966.

Appendix A—Number 1

A COMPOSITE LIST OF EARLY PREACHERS' CONFERENCES AND ANNUAL CONFERENCES FROM 1773-1785

NOTE: The conferences prior to 1802 were held in places which were most convenient to the preachers. The numerous consecutive annual gatherings of the preachers in a particular area did in some cases foreshadow the formation of an annual conference. Further information about this development can be seen in the early pages of Chapter Two of this History.

ANNUAL CONFERENCES OF EARLY AMERICAN METHODISM (as antecedent to Western North Carolina Methodism)

No.	Year	Month	Day	Place	Presiding, or Bishops of Church
1.	1773	June		Philadelphia	Francis Asbury
2.	1774	May	25	Philadelphia	Francis Asbury
3.	1775	May	17	Philadelphia	Francis Asbury
4.	1776	May	21	Baltimore	Francis Asbury
5.	1777	May	20	Hartford Co., Md. near Deer Creek	Francis Asbury
6.	1778	May	19	Louisburg, N. C.	Wm. Watters (first named; Asbury not present)
7.	1779	April	28	Kent County, Del.	James O'Kelly (first named)
		May	18	Fluvanna	

APPENDIX A

8.	1780	April	24	Baltimore	Francis Asbury
9.	1781	April	16	Choptank, Del., adjourned to	
		April	24	Baltimore	Francis Asbury
10.	1782	April	17	Sussex, Va., Ellis's Preaching House, adjourned to	
		May	21	Baltimore	Richard Garretson
11.	1783	May	6	Sussex, Va., Ellis's, adjourned to	
		May	27	Baltimore	Francis Asbury
12.	1784	April	30	Sussex, Va., Ellis's, adjourned to	
		May	28	Baltimore	Francis Asbury

Appendix A—Number 2

SESSIONS OF THE VIRGINIA ANNUAL CONFERENCE 1785-1837

NOTE: The earliest stream of Methodists coming into North Carolina was from Virginia. The Virginia Conference continued to cover a large portion of North Carolina which extended more than half-way southward into the State and reached from the coast to the crest of the Blue Ridge Mountains. This territory was set off as the North Carolina Conference in 1837.

No.	Year	Month	Place	Bishop
1.	1785	May	Mason's, Brunswick Co.	Francis Asbury
2.	1786	April	Lane's Chapel, Sussex Co.	Francis Asbury
3.	1787	April	Rough Creek, Charlotte Co.	Francis Asbury
4.	1788	June	Petersburg	Francis Asbury
5.	1789	June	Petersburg	Francis Asbury
6.	1790	June	Lane's Chapel, Sussex Co.	Francis Asbury
7.	1791	April	Petersburg	Francis Asbury
8.	1791	December	Lane's Chapel, Sussex Co.	Francis Asbury
9.	1792	November	Manchester	Francis Asbury
10.	1793	November	Petersburg	Francis Asbury
11.	1794	November	Mabery's, Greensboro Co.	Francis Asbury
12.	1795	November	Salem, Mecklenburg Co.	Francis Asbury
13.	1796	November	Mabery's, Greensboro Co.	Francis Asbury
14.	1797	November	Lane's Chapel, Sussex Co.	Francis Asbury
15.	1798	April	Salem, Mecklenburg Co.	Francis Asbury
16.	1799	April	Jones' Chapel, Sussex Co.	Francis Asbury
17.	1800	April	Blount's Chapel, Isle of Wight County	Francis Asbury
18.	1801	April	Dromgoole's, Brunswick Co.	Francis Asbury
19.	1802	March	Salem, Mecklenburg Co.	Francis Asbury
20.	1803	March	Olive Branch, Brunswick Co.	Francis Asbury
21.	1804	April	Salem, Mecklenburg Co.	Francis Asbury
22.	1805	March	Taylor's, Caswell Co., N.C.	Francis Asbury
23.	1806	February	Norfolk	Francis Asbury
24.	1807	February	Newberne (New Bern) N. C.	Francis Asbury
25.	1808	February	Lynchburg	Francis Asbury

METHODISM IN WESTERN NORTH CAROLINA

26.	1809	February	Tarboro, N. C.	Francis Asbury
27.	1810	February	Petersburg	William McKendree
28.	1811	February	Raleigh, N. C.	William McKendree
29.	1812	February	Richmond	William McKendree
30.	1813	February	Newberne, N. C.	William McKendree
31.	1814	February	Norfolk	William McKendree
32.	1815	February	Lynchburg	William McKendree
33.	1816	January	Raleigh, N. C.	William McKendree
34.	1817	February	Petersburg	William McKendree
35.	1818	February	Norfolk	R. R. Roberts
36.	1819	February	Oxford, N. C.	R. R. Roberts
37.	1820	February	Richmond	Enoch George
38.	1821	February	Raleigh, N. C.	Enoch George
39.	1822	March	Newberne, N. C.	Enoch George
40.	1823	March	Lynchburg	Enoch George
41.	1824	March	Petersburg	Enoch George
42.	1825	February	Oxford, N. C.	Joshua Soule
43.	1826	February	Portsmouth	Joshua Soule
44.	1827	February	Petersburg	R. R. Roberts
45.	1828	February	Raleigh, N. C.	Joshua Soule
46.	1829	February	Lynchburg	R. R. Roberts
47.	1830	February	Richmond	Joshua Soule
48.	1831	February	Newberne, N. C.	Rev. John Early presided *
49.	1832	February	Norfolk	Elijah Hedding
50.	1833	February	Petersburg	Elijah Hedding
51.	1834	February	Raleigh, N. C.	J. O. Andrew
52.	1835	February	Lynchburg	John Emory
53.	1836	January	Norfolk	Elijah Hedding
54.	1837	January	Petersburg	B. Waugh

* John Early was not elected bishop until 1850.

Appendix A—Number 3

SESSIONS OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, 1838-1844; SESSIONS OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH, 1845-1889

NOTE: The North Carolina Conference of the Methodist Episcopal Church was carved out of the Virginia Annual Conference in 1837. The first session of the new conference was held in January of 1838. Only eight sessions were held before the great division rent the church, and the first session of the North Carolina Conference of the Methodist Episcopal Church, South, followed in November, 1845. The Western North Carolina Conference of the Methodist Episcopal Church, South, created from the North Carolina and the Holston Conferences held its first session in November, 1890.

THE METHODIST EPISCOPAL CHURCH

No.	Year	Month	Place	Bishop
1.	1838	January	Greensboro	T. A. Morris
2.	1839	January	Salisbury	J. O. Andrew
3.	1840	January	New Bern	T. A. Morris
4.	1840	December	Mocksville	T. A. Morris
5.	1841	October	Raleigh	M. Brock
6.	1842	October	Louisburg	B. Waugh
7.	1843	October	Halifax	T. A. Morris
8.	1844	December	Pittsboro	J. Soule

APPENDIX A

THE METHODIST EPISCOPAL CHURCH, SOUTH

9.	1845	November	Washington	J. O. Andrew
10.	1846	December	New Bern	William Capers
11.	1847	December	Greensboro	J. O. Andrew
12.	1848	November	Danville, Va.	William Capers
13.	1849	November	Oxford	J. O. Andrew
14.	1850	November	Warrenton	R. Paine
15.	1851	November	Salisbury	J. O. Andrew
16.	1852	November	Louisburg	William Capers
17.	1853	November	Raleigh	R. Paine
18.	1854	November	Pittsboro	G. F. Pierce
19.	1855	November	Wilmington	J. O. Andrew
20.	1856	November	Greensboro	John Early
21.	1857	December	Goldsboro	G. F. Pierce
22.	1858	December	New Bern	H. H. Kavanaugh
23.	1859	December	Beaufort	John Early
24.	1860	December	Salisbury	R. Paine
25.	1861	December	Louisburg	J. O. Andrew
26.	1862	December	Raleigh	John Early
27.	1863	December	Greensboro	G. F. Pierce
28.	1864	December	Mocksville	D. B. Nicholson
29.	1865	December	Raleigh	John Early
30.	1866	November	Fayetteville	G. F. Pierce
31.	1867	November	Wilmington	D. S. Doggett
32.	1868	December	Statesville	W. M. Wightman
33.	1869	November	New Bern	D. S. Doggett
34.	1870	November	Greensboro	G. F. Pierce
35.	1871	November	Charlotte	R. Paine
36.	1872	December	Fayetteville	R. Paine
37.	1873	December	Goldsboro	J. C. Keener
38.	1874	December	Raleigh	E. M. Marvin
39.	1875	December	Wilmington	H. N. McTyeire
40.	1876	November	Greensboro	H. H. Kavanaugh
41.	1877	November	Salisbury	D. S. Doggett
42.	1878	November	Charlotte	G. F. Pierce
43.	1879	December	Wilson	W. M. Wightman
44.	1880	December	Winston-Salem	J. C. Keener
45.	1881	December	Durham	G. F. Pierce
46.	1882	December	Raleigh	J. C. Keener
47.	1883	December	Statesville	J. C. Keener
48.	1884	December	Wilmington	L. Parker
49.	1885	December	Charlotte	J. C. Keener
50.	1886	December	Reidsville	J. C. Granbery
51.	1887	December	Fayetteville	J. S. Key
52.	1888	November	New Bern	J. C. Granbery
53.	1889	November	Greensboro	R. K. Hargrove

Appendix A—Number 4

SESSIONS OF THE SOUTH CAROLINA CONFERENCE 1787-1869

NOTE: A section near the end of Chapter Two deals with the influence of South Carolina Methodism in the western part of North Carolina. The Virginia Conference gave up its supervision of work in North Carolina after fifty years, the Holston

METHODISM IN WESTERN NORTH CAROLINA

Conference gave up its work in the State after sixty-six years, but the South Carolina Conference exercised control over a large section of Western North Carolina for eighty-two years. This came to an end in 1869.

No.	Year	Month	Day	Place	Bishop
1.	1787	March	22	Charleston, S. C.	Coke and Asbury
2.	1788	March	12	Charleston, S. C.	Francis Asbury
3.	1789	March	17	Charleston, S. C.	Coke and Asbury
4.	1790	February	15	Charleston, S. C.	Francis Asbury
5.	1791	February	22	Charleston, S. C.	Coke and Asbury
6.	1792	February	14	Charleston, S. C.	Francis Asbury
7.	1793	December	24	Charleston, S. C.	Francis Asbury
8.	1794	January	1	Finch's in Fork of Saluda and Broad River	Francis Asbury
9.	1795	January	1	Charleston, S. C.	Francis Asbury
10.	1796	January	1	Charleston, S. C.	Francis Asbury
11.	1797	January	5	Charleston, S. C.	Coke and Asbury
12.	1798	January	1	Charleston, S. C.	Jonathan Jackson, presiding
13.	1799	January	1	Charleston, S. C.	Francis Asbury
14.	1800	January	1	Charleston, S. C.	Francis Asbury
15.	1801	January	1	Camden, S. C.	Asbury and Whatcoat
16.	1802	January	1	Camden, S. C.	Francis Asbury
17.	1803	January	1	Camden, S. C.	Francis Asbury
18.	1804	January	2	Augusta, Ga.	Coke and Asbury
19.	1805	January	1	Charleston, S. C.	Asbury and Whatcoat
20.	1805	December	30	Camden, S. C.	Asbury and Whatcoat
21.	1806	December	29	Sparta, Ga.	Francis Asbury
22.	1807	December	28	Charleston, S. C.	Francis Asbury
23.	1808	December	26	Liberty Chapel, Ga.	Asbury and McKendree
24.	1809	December	23	Charleston, S. C.	Asbury and McKendree
25.	1810	December	22	Columbia, S. C.	Asbury and McKendree
26.	1811	November	30	Camden, S. C.	Francis Asbury
27.	1812	December	19	Charleston, S. C.	Asbury and McKendree
28.	1814	January	14	Fayetteville, N. C.	Asbury and McKendree
29.	1814	December	21	Milledgeville, Ga.	Asbury and McKendree
30.	1815	December	23	Charleston, S. C.	William McKendree
31.	1816	December	25	Columbia, S. C.	McKendree and George
32.	1818	January	27	Augusta, Ga.	McKendree and Roberts
33.	1818	December	24	Camden, S. C.	R. R. Roberts
34.	1820	January	20	Charleston, S. C.	Enoch George
35.	1821	February	11	Columbia, S. C.	Enoch George
36.	1822	February	21	Augusta, Ga.	McKendree and George
37.	1823	February	20	Savannah, Ga.	R. R. Roberts
38.	1824	February	19	Charleston, S. C.	Enoch George
39.	1825	February	16	Wilmington, N. C.	R. R. Roberts
40.	1826	January	12	Milledgeville, Ga.	Joshua Soule
41.	1827	January	11	Augusta, Ga.	McKendree, Roberts and Soule
42.	1828	February	6	Camden, S. C.	Joshua Soule
43.	1829	January	28	Charleston, S. C.	William McKendree
44.	1830	January	27	Columbia, S. C.	Joshua Soule
45.	1831	January	26	Fayetteville, N. C.	W. M. Kennedy, presiding
46.	1832	January	23	Darlington, S. C.	Elijah Hedding
47.	1833	January	30	Lincolnton, N. C.	J. O. Andrew
48.	1834	February	5	Charleston, S. C.	Emory and Andrew

APPENDIX A

49.	1835	February	11	Columbia, S. C.	J. O. Andrew
50.	1836	February	10	Charleston, S. C.	J. O. Andrew
51.	1837	January	4	Wilmington, N. C.	Malcolm McPherson, pre- siding
52.	1838	January	10	Columbia, S. C.	Thomas A. Morris
53.	1839	January	9	Cheraw, S. C.	J. O. Andrew
54.	1840	January	8	Charleston, S. C.	Thomas A. Morris
55.	1841	February	10	Camden, S. C.	J. O. Andrew
56.	1842	January	26	Charlotte, N. C.	B. Waugh
57.	1843	February	8	Cokesbury, S. C.	J. O. Andrew
58.	1844	February	7	Georgetown, S. C.	Joshua Soule
59.	1844	December	25	Columbia, S. C.	Joshua Soule
60.	1845	December	10	Fayetteville, N. C.	J. O. Andrew
61.	1847	January	13	Charleston, S. C.	William Capers
62.	1848	January	12	Wilmington, N. C.	J. O. Andrew
63.	1848	December	26	Spartanburg, S. C.	William Capers
64.	1849	December	19	Camden, S. C.	J. O. Andrew
65.	1850	December	18	Wadesboro, N. C.	R. Paine
66.	1851	December	10	Georgetown, S. C.	J. O. Andrew
67.	1853	January	5	Sumter, S. C.	William Capers
68.	1853	November	23	Newberry, S. C.	R. Paine
69.	1854	November	15	Columbia, S. C.	G. F. Pierce
70.	1855	November	28	Marion, S. C.	John Early
71.	1856	November	19	Yorkville, S. C.	J. O. Andrew
72.	1857	November	25	Charlotte, N. C.	R. Paine
73.	1858	December	1	Charleston, S. C.	J. O. Andrew
74.	1859	November	30	Greenville, S. C.	John Early
75.	1860	December	13	Columbia, S. C.	R. Paine
76.	1861	December	12	Chester, S. C.	J. O. Andrew
77.	1862	December	11	Spartanburg, S. C.	John Early
78.	1863	December	10	Sumter, S. C.	G. F. Pierce
79.	1864	November	16	Newberry, S. C.	G. F. Pierce
80.	1865	November	1	Charlotte, N. C.	G. F. Pierce
81.	1866	December	23	Marion, S. C.	William M. Wightman
82.	1867	December	11	Morganton, N. C.	William M. Wightman
83.	1868	December	17	Abbeville, S. C.	D. S. Doggett
84.	1869	December	15	Cheraw, S. C.	H. H. Kavanaugh

Appendix A—Number 5

SESSIONS OF THE HOLSTON CONFERENCE OF THE METHODIST EPISCOPAL CHURCH 1824-1844, AND THE HOLSTON CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH 1845-1890

NOTE: While the Virginia, South Carolina and North Carolina Conferences continued after 1865 without serious division, the Holston Conference had a serious split in 1865. From that year, until Unification in 1939, there was both a Holston Conference of the Methodist Episcopal Church, South, and a Holston Conference of the Methodist Episcopal Church. For this reason the sessions of the Holston Methodist Conferences are listed separately, although the Holston Conference of the Methodist Episcopal Church, South, continued with the consecutive numbers of the Holston Conference as it existed prior to the separation in 1844 and the division in 1865. The relationship of Holston Methodism to Western North Carolina Methodism is treated in the closing pages of Chapter Two.

METHODISM IN WESTERN NORTH CAROLINA

SESSIONS OF THE HOLSTON ANNUAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH 1824-1844

No.	Year	Month	Day	Place	Bishop
1.	1824	November	27	Knoxville, Tenn.	R. R. Roberts
2.	1825	October	20	Jonesborough, Tenn.	R. R. Roberts & Joshua Soule
3.	1826	November	2	Abingdon, Va.	Joshua Soule
4.	1827	November	1	Knoxville, Tenn.	R. R. Roberts
5.	1828	November	13	Jonesboro, Tenn.	Joshua Soule
6.	1829	December	26	Abingdon, Va.	Joshua Soule
7.	1830	November	4	Ebenezer Meeting House, Green County, Tenn.	Joshua Soule
8.	1831	November	10	Athens, Tenn.	Elijah Hedding
9.	1832	November	15	Wytheville, Va.	John Emory
10.	1833	October	16	Kingsport, Tenn.	R. R. Roberts
11.	1834	October	8	Knoxville, Tenn.	No bishop present. Samuel Patton presided until John Henniger was elected to preside.
12.	1835	October	7	Abingdon, Va.	James O. Andrew
13.	1836	October	12	Reem's Creek Camp Ground, Buncombe County, N. C.	James O. Andrew being in- disposed appointed Wil- liam Patton to preside.
14.	1837	October	18	Madisonville, Tenn.	Thomas A. Morris
15.	1838	November	14	Courthouse, Wytheville, Va.	James O. Andrew
16.	1839	October	30	Greenville, Tenn.	Samuel Patton in absence of a bishop.
17.	1840	November	11	Lafayette, Ga.	Thomas A. Morris
18.	1841	October	6	Rogersville, Tenn.	Samuel Patton in absence of a bishop
19.	1842	October	5	Knoxville, Tenn.	Beverly Waugh
20.	1843	October	4	Abingdon, Va.	Thomas A. Morris
21.	1844	October	9	Reem's Camp Ground, Buncombe County, North Carolina	Edmund James

SESSIONS OF THE HOLSTON METHODIST EPISCOPAL CHURCH, SOUTH 1845 to 1889.

This Conference counted its consecutive numbers back to 1824.

No.	Year	Month	Day	Place	Bishop
22.	1845	October	8	Athens, Tenn.	James O. Andrew
23.	1846	October	21	Wytheville, Va.	William Capers
24.	1847	October	20	Jonesboro, Tenn.	James O. Andrew
25.	1848	October	11	Knoxville, Tenn.	Robert Paine
26.	1849	October	11	Cleveland, Tenn.	James O. Andrew
27.	1850	October	2	Episcopal Church, Abingdon, Va.	William Capers
28.	1851	October	1	Athens, Tenn.	James O. Andrew
29.	1852	September	29	Asheville, N. C.	William Capers

APPENDIX A

30.	1853	October	12	Wytheville, Va.	Robert Paine
31.	1854	October	11	Cleveland, Tenn.	George F. Pierce
32.	1855	November	14	Jonesboro, Tenn.	Robert Paine
33.	1856	October	22	Knoxville, Tenn.	James O. Andrew
34.	1857	October	22	Marion, Va.	John Early
35.	1858	October	16	Chattanooga, Tenn.	James O. Andrew
36.	1859	October	26	Abingdon, Va.	
				Temperance Hall	John Early
37.	1860	October	17	Asheville, N. C.	
				Chapel of Holston	
				Female College	Robert Paine
38.	1861	October	9	Greenville, Tenn.	James O. Andrew
39.	1862	October	15	Athens, Tenn.	John Early
40.	1863	October	7	Wytheville, Va.	John Early
41.	1864	October	19	Bristol, Va.	John Early
42.	1865	September	14	Marion, Va.	John Early
43.	1866	October	10	Asheville, N. C.	
				In College Chapel	Holland N. McTyeire
44.	1867	October	23	Cleveland, Tenn.	William M. Wightman
45.	1868	October	21	Knoxville, Tenn.	William M. Wightman
46.	1869	September	22	Abingdon, Va.	David S. Doggett
47.	1870	October	5	Wytheville, Va.	Hubbard H. Kavanaugh
48.	1871	October	18	Morristown, Tenn.	George F. Pierce
49.	1872	October	25	Chattanooga, Tenn.	David S. Doggett
50.	1873	October	15	Marion, Va.	John C. Keener
51.	1874	October	14	Asheville, N. C.	David S. Doggett
52.	1875	October	20	Knoxville, Tenn.	Holland N. McTyeire
53.	1876	October	18	Bristol, Tenn.	William M. Wightman
54.	1877	October	24	Cleveland, Tenn.	David S. Doggett
55.	1878	October	23	Knoxville, Tenn.	Hubbard H. Kavanaugh
56.	1879	October	22	Abingdon, Va.	George F. Pierce
57.	1880	October	20	Morristown, Tenn.	Holland N. McTyeire
58.	1881	October	26	Wytheville, Va.	Holland N. McTyeire
59.	1882	October	25	Asheville, N. C.	Alpheus W. Wilson
60.	1883	October	10	Chattanooga, Tenn.	Holland N. McTyeire
61.	1884	October	22	Bristol, Tenn.	John C. Keener
62.	1885	October	21	Cleveland, Tenn.	John C. Keener
63.	1886	October	27	Knoxville, Tenn.	Holland N. McTyeire
64.	1887	October	5	Abingdon, Va.	Holland N. McTyeire
65.	1888	October	3	Asheville, N. C.	Robert Kennon Hargrove
66.	1889	October	2	Morristown, Tenn.	Alpheus W. Wilson

(All that had been in Holston M. E. Church, South, Conference, became part of the Western North Carolina Conference of the Methodist Episcopal Church, South, in 1890)

Appendix A—Number 6

SESSIONS OF THE NORTH CAROLINA CONFERENCE OF METHODIST PROTESTANT CHURCH 1828-1939

NOTE: The division which eventuated in the organization of the North Carolina Conference of the Methodist Protestant Church is described in the opening pages of Chapter Five. While the Methodist Protestant Church did not have bishops, the President of the Conference stood in almost the same relationship to the sessions of the Conference in that denomination, as the bishops had in the other major

METHODISM IN WESTERN NORTH CAROLINA

Methodist denominations. The main differences between the power of these chief officers of the church was in appointment of preachers and the period of time for which they were elected.

No.	Year	Month	Day	Place	President
1.	1828	December	19	Whitaker's Chapel Halifax County	Eli B. Whitaker
2.	1829	April	2	Sampsons, Halifax Co.	James Hunter
3.	1829	October	1	Union Chapel, Granville Co.	W. W. Hill
4.	1830	August	5	Whitakers Chapel Halifax County	W. W. Hill
5.	1831	March	17	Rehobeth, Granville Co.	W. W. Hill
6.	1832	March	1	Raleigh, First Baptist Wake County	Willis Harris
7.	1833	February	14	Whitaker's Chapel, Halifax County	Willis Harris
8.	1834	February	27	Mt. Hermon, Alamance County	Alex. Albright
9.	1835	February	25	Rehobeth, Granville Co.	Alex. Albright
10.	1836	March	25	Sandy Ridge, Guilford Co.	Alex. Albright
11.	1836	December	9	Bradforas, Halifax Co.	Alson Gray
12.	1837	December	1	Shiloh, Randolph Co.	Alson Gray
13.	1838	December	7	Rehobeth, Granville Co.	Alex. Albright
14.	1839	December	6	Salem, Orange County	J. F. Speight
15.	1840	December	4	Fairgrove, Rockingham Co.	John Coe
16.	1842	February	18	Whitaker's Chapel, Halifax County	Caswell Drake
17.	1842	December	2	Rehobeth, Granville Co.	William Lineberry
18.	1843	November	3	Mt. Hermon, Alamance County	Alson Gray
19.	1844	November	1	Fairfield, Guilford Co.	Alson Gray
20.	1845	October	24	Whitaker's Chapel, Halifax County	Caswell Drake
21.	1846	October	22	Rehobeth, Granville Co.	Alson Gray
22.	1847	October	11	Mt. Hermon, Alamance County	Alson Gray
23.	1848	October	20	Fairgrove, Rockingham Co.	W. H. Wills
24.	1849	October	26	Whitaker's Chapel, Halifax County	W. H. Wills
25.	1850	November	8	Rehobeth, Granville Co.	J. F. Speight
26.	1851	November	7	Bethel, Guilford Co.	J. F. Speight
27.	1852	November	12	Fayetteville, Cumberland County	C. F. Harris
28.	1853	November	11	Fairfield, Guilford Co.	C. F. Harris
29.	1854	November	8	Bradforas, Halifax Co.	Alson Gray
30.	1855	November	7	Fayetteville, Cumberland County	J. F. Speight
31.	1856	November	5	Moriah, Guilford Co.	C. F. Harris
32.	1857	November	5	Harris Chapel, Granville Co.	A. W. Lineberry
33.	1858	November	18	Jamestown, Guilford Co.	A. W. Lineberry
34.	1859	November	16	Enfield, Halifax Co.	J. F. Speight
35.	1860	November	14	Yadkin Institute, Davidson Co.	C. F. Harris

APPENDIX A

36.	1861	November	27	Tabernacle, Guilford Co.	C. F. Harris
37.	1862	November	19	Bethesda, Halifax Co.	Quinton Holton
38.	1863	November	4	Fairgrove, Rockingham Co.	T. H. Pegram
39.	1864	November	9	Bess Chapel, Lincoln Co.	T. H. Pegram
40.	1865	November	8	Enfield, Halifax Co.	T. H. Pegram
41.	1866	November	7	Salem, Orange Co.	J. L. Michaux
42.	1867	November	6	Union Chapel, Greenville Co.	J. L. Michaux
43.	1868	December	2	Mt. Pleasant, Guilford Co.	W. H. Wills
44.	1869	December	1	Mt. Pleasant, Davidson Co.	A. W. Lineberry
45.	1870	November	30	Temple, Edgecomb Co.	A. W. Lineberry
46.	1871	November	29	Salem, Orange Co.	A. W. Lineberry
47.	1872	November	27	Tabernacle, Guilford Co.	R. H. Wills
48.	1873	December	3	Friendship, Davidson Co.	R. H. Wills
49.	1874	December	2	Enfield, Halifax Co.	R. H. Wills
50.	1875	December	1	Union Chapel, Granville Co.	C. F. Harris
51.	1876	November	29	Moriah, Guilford Co.	A. W. Lineberry
52.	1877	November	14	Winston, Forsyth Co.	A. W. Lineberry

WESTERN CONFERENCE

(In 1878 the area was divided into the North Carolina Conference and the Western North Carolina Conference, but in 1880 these conferences reunited.)

No.	Year	Month	Day	Place	President
1	1878	November	18	Yadkin College, Davidson Co.	A. M. Lowe
2	1879	December	3	Friendship, Alamance Co.	A. M. Lowe
53.	1878	November	13	Yadkin College, Davidson Co.	J. H. Page
54.	1879	December	11	Temple, Edgecomb Co.	John Paris
55.	1880	December	1	Tabernacle, Guilford Co.	J. R. Ball
56.	1881	November	30	Chestnut Ridge, Orange County	J. R. Ball
57.	1882	November	30	Shiloh, Davidson Co.	R. H. Wills
58.	1883	November	28	Fairgrove, Rockingham Co.	R. H. Wills
59.	1884	November	26	Hickory Grove, Randolph County	R. H. Wills
60.	1885	November	25	Yadkin College, Davidson County	T. J. Ogburn
61.	1886	December	1	Enfield, Halifax Co.	T. J. Ogburn
62.	1887	November	24	Flat Rock, Guilford Co.	T. J. Ogburn
63.	1888	November	22	Henderson, Vance Co.	R. H. Wills
64.	1889	November	21	Mt. Zion, Stokes Co.	W. A. Bunch
65.	1890	December	11	Winston, Forsyth Co.	W. A. Bunch
66.	1891	December	2	Randleman, Randolph Co.	W. A. Bunch
67.	1892	November	23	Tabernacle, Guilford Co.	W. A. Bunch
68.	1893	November	22	LaGrange, Lenoir Co.	T. T. Ferree
69.	1894	November	21	Asheboro, Randolph Co.	T. T. Ferree
70.	1895	November	20	Grace, Guilford Co.	W. A. Bunch
71.	1896	November	18	Burlington, Alamance Co.	W. A. Bunch
72.	1897	November	24	High Point: First, Guilford Co.	W. A. Bunch
73.	1898	November	23	Liberty, Randolph Co.	W. F. Kennett

METHODISM IN WESTERN NORTH CAROLINA

74.	1899	November	22	Friendship, Stanly Co.	W. F. Kennett
75.	1900	November	21	Pinnacle, Stokes Co.	C. L. Whitaker
76.	1901	November	21	Henderson, Vance Co.	C. L. Whitaker
77.	1902	November	20	Asheboro, Randolph Co.	T. M. Johnson
78.	1903	November	18	Winston, Forsyth Co.	T. M. Johnson
79.	1904	November	24	Burlington, Alamance Co.	T. M. Johnson
80.	1905	November	23	High Point: First, Guilford County	T. M. Johnson
81.	1906	November	22	Rocky Mount, Nash Co.	T. M. Johnson
82.	1907	November	20	Greensboro: Grace, Guilford Co.	W. E. Swain
83.	1908	November	19	Liberty, Randolph Co.	W. E. Swain
84.	1909	November	18	Randleman, Randolph Co.	W. E. Swain
85.	1910	November	17	Kernersville, Forsyth Co.	W. E. Swain
86.	1911	November	22	Henderson, Vance Co.	W. E. Swain
87.	1912	November	21	Burlington, Alamance Co.	C. A. Cecil
88.	1913	November	19	High Point: First, Guilford County	C. A. Cecil
89.	1914	November	18	Asheville, Buncombe Co.	C. A. Cecil
90.	1915	November	17	Greensboro: Grace, Guilford Co.	G. W. Holmes
91.	1916	November	22	Winston, Forsyth Co.	G. W. Holmes
92.	1917	November	21	Mebane, Alamance Co.	R. M. Andrews
93.	1918	November	27	Greensboro: Grace, Guilford Co.	R. M. Andrews
94.	1919	November	19	Concord, Cabarrus Co.	R. M. Andrews
95.	1920	November	24	Enfield, Halifax Co.	R. M. Andrews
96.	1921	November	9	Burlington, Alamance Co.	R. M. Andrews
97.	1922	November	1	Henderson, Vance Co.	A. G. Dixon
98.	1923	October	29	Thomasville: Community, Davidson County	A. G. Dixon
99.	1924	October	29	Reidsville, Rockingham County	A. G. Dixon
100.	1925	November	4	High Point: First, Guilford County	A. G. Dixon
101.	1926	November	3	Greensboro: Grace, Guilford County	A. G. Dixon
102.	1927	November	2	Asheboro, Randolph Co.	S. W. Taylor
103.	1928	October	31	Winston, Forsyth Co.	S. W. Taylor
104.	1929	November	6	Greensboro: Calvary, Guilford Co.	S. W. Taylor
105.	1930	November	5	Albemarle, Stanly Co.	S. W. Taylor
106.	1931	November	4	High Point: First, Guilford County	S. W. Taylor
107.	1932	November	9	Burlington, Alamance Co.	R. M. Andrews
108.	1933	November	15	Thomasville: Community, Davidson County	R. M. Andrews
109.	1934	November	14	Greensboro: Grace, Guilford County	R. M. Andrews
110.	1935	November	6	Henderson, Vance Co.	R. M. Andrews
111.	1936	November	4	Albemarle, Stanly Co.	R. M. Andrews
112.	1937	November	4	Asheboro, Randolph Co.	J. E. Prichard
113.	1938	November	9	Greensboro: Calvary, Guilford County	J. E. Prichard
114.	1939	October	18	Greensboro: Grace, Guilford County	J. E. Prichard

APPENDIX A

Appendix A—Number 7

SESSIONS OF THE HOLSTON CONFERENCE OF THE METHODIST
EPISCOPAL CHURCH, 1865-1879; THE VIRGINIA AND NORTH CAROLINA
MISSION CONFERENCE OF THE METHODIST EPISCOPAL CHURCH,
1867-1868; THE NORTH CAROLINA CONFERENCE OF THE METHODIST
EPISCOPAL CHURCH, 1869-1878; AND THE BLUE RIDGE-ATLANTIC
CONFERENCE UNDER ITS VARIOUS NAMES, 1879-1939

NOTE: The western section of the former Blue Ridge-Atlantic Conference of the Methodist Episcopal Church had its beginning with the reorganization of the Holston Conference of the Methodist Episcopal Church in 1865. This section remained in the latter Conference until 1879, when Bishop Jesse T. Peck organized the South Central Conference. In the meanwhile the Virginia and North Carolina Mission Conference of the Methodist Episcopal Church was organized in 1867. The North Carolina Conference of the Methodist Episcopal Church was taken from the above named Mission Conference and had its first session in 1869. This conference continued until the South Central Conference took over its work and the work which the Holston Conference had held in North Carolina. With the formation of the South Central Conference in 1879 the Negro members separated by mutual desire and agreement into the North Carolina Conference of the Methodist Episcopal Church which, at unification in 1939, became a part of the Central Jurisdiction. The South Central was renamed Blue Ridge in 1881 and was known as Blue Ridge-Atlantic after 1911.

SESSIONS OF THE HOLSTON CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, 1865-1878

No.	Year	Month	Day	Place	President
1.	1865	June	1	Athens, Tennessee	D. W. Clark
2.	1866	May	17	Greenville, Tenn.	D. W. Clark
3.	1867	October	3	Knoxville, Tenn.	Calvin Kingsley
4.	1868	October	8	Chattanooga, Tenn.	D. W. Scott
5.	1869	October	7	Jonesboro, Tenn.	Matthew Simpson
6.	1870	September	28	Knoxville, Tenn.	D. W. Scott
7.	1871	October	11	Greenville, Tenn.	D. W. Scott
8.	1872	October	2	Cleveland, Tenn.	Stephen M. Merrill
9.	1873	October	1	Knoxville, Tenn.	Gilbert Haven
10.	1874	September	30	Chattanooga, Tenn.	Edward G. Andrews
11.	1875	September	29	Greenville, Tenn.	Thomas Bowen
12.	1876	October	4	Kingston, Tenn.	D. W. Scott
13.	1877	September	27	Knoxville, Tenn.	William Harris
14.	1878	October	2	New Market, Tenn.	D. W. Scott

SESSIONS OF THE VIRGINIA AND NORTH CAROLINA MISSION CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, 1867-1868

No.	Year	Month	Day	Place	President
1.	1867	January	3-7	Portsmouth, Virginia	D. W. Scott
2.	1868	January	2-6	Richmond, Virginia	Edmund S. Janes

METHODISM IN WESTERN NORTH CAROLINA

SESSIONS OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, 1869-1878

No.	Year	Month	Day	Place	President
1.	1869	January	14-18	Union Chapel, Alexander Co.	Edward Ames
2.	1870	January	6-8	High Point	Edmund S. Janes
3.	1871	December	29/		
		January	2	Lincolnton	Matthew Simpson
4.	1872	Dec.	20-25	Greensboro	Matthew Simpson
5.	1873	January	8-11	Charlotte	Edward Ames
6.	1874	January	7-11	Lexington	Gilbert Haven
7.	1875	January	6-11	Greensboro	Isaac W. Wiley
8.	1876	January	5	Winston	Randolph S. Foster
9.	1877	January	10-15	Wilmington	William L. Harris
10.	1878	January	24-28	Lumberton	D. W. Scott

SESSIONS OF THE BLUE RIDGE-ATLANTIC CONFERENCE Under the name Southern Central Conference

No.	Year	Month	Day	Place	President
1.	1879	January	30	Greensboro, N. C.	Jesse T. Peck
2.	1880	January	28	Concord	Matthew Simpson

Southern Central Conference changed to Blue Ridge Conference

3.	1881	January	20	Leicester, Buncombe Co.	Henry W. Warren
4.	1882	January	19	Asheville	Randolph S. Foster
5.	1883	January	24	Gastonia	Stephen M. Merrill
6.	1884	January	30	Asheville	Thomas Bowman
7.	1885	February	12	Clyde, Haywood Co.	Edward G. Andrews
8.	1885	October	1	Gastonia	Willard F. Mallalieu
9.	1886	October	7	Smith's Chapel, Kannapolis	John M. Walden
10.	1887	October	19	Asheville, at new church	Willard F. Mallalieu
11.	1888	October	18	Clyde, Haywood Co.	James N. Fitzgerald
12.	1889	October	17	Asheville	Isaac W. Joyce
13.	1890	October	16	Clyde	Isaac W. Joyce
14.	1891	October	21	Asheville	Henry W. Warren
15.	1892	October	13	New Home, Poindexter, Yadkin County	Cyrus D. Foss
16.	1893	October	12	Mt. Pleasant Church, Daisy, Forsyth County	John F. Hurst
17.	1894	September	27	Smith's Chapel, Kannapolis	Randolph S. Foster
18.	1895	October	19	Clyde	Willard F. Mallalieu
19.	1896	September	24	Asheville	Willard F. Mallalieu
20.	1897	October	11	Morris Chapel, Walkertown	Edward G. Andrews
21.	1898	October	20	Marion	Daniel A. Goodsell
22.	1899	October	18	Seward, Forsyth Co.	Charles H. Fowler
23.	1900	October	4	Clyde	Earl Cranston
24.	1901	October	24	Montezuma, Avery Co.	Daniel A. Goodsell

APPENDIX A

25.	1902	October	23	Seward	John M. Walden
26.	1903	October	7	Glass, now part of Kannapolis	Isaac W. Joyce
27.	1904	October	6	Clyde	James N. Fitzgerald
28.	1905	October	5	Montezuma, Avery Co.	Charles H. Fowler
29.	1906	October	4	Troy, Montgomery Co.	James W. Bashford
30.	1907	October	23	Walkertown, Forsyth Co.	Henry Spellmeyer
31.	1908	October	1	Kings Mountain	Daniel A. Goodsell
32.	1909	September	30	Asheville	William F. Anderson
33.	1910	October	7	Canton	William F. Anderson
34.	1911	October	19	Troy	William F. Anderson

Changed to Blue Ridge-Atlantic Conference

No.	Year	Month	Day	Place	President
35.	1912	November	21	Marshallburg, Carteret Co.	Theodore S. Henderson
36.	1913	November	13	Morris Chapel, Walkertown	Theodore S. Henderson
37.	1914	November	19	Asheville	Theodore S. Henderson
38.	1915	November	25	Newton, Catawba Co.	Theodore S. Henderson
39.	1916	November	22	Parmele, Martin Co.	Frank M. Bristol
40.	1917	November	21	Kings Mountain	Edwin H. Hughes
41.	1918	December	4	Asheville	Frank M. Bristol
42.	1919	November	19	Troy	Frank M. Bristol
43.	1920	November	4	Kings Mountain	Frank M. Bristol
44.	1921	October	27	Canton	Frank M. Bristol
45.	1922	November	2	Boulevard, Statesville	Luther B. Wilson
46.	1923	November	1	Washington Collegiate Institute, Washington, Beaufort County	Frank M. Bristol
47.	1924	November	6	First, Winston-Salem	Wilbur P. Thirkield
48.	1925	October	29	Grace, Kings Mountain	Ernest G. Richardson
49.	1926	December	2	Franklin Memorial, Morehead City	Wilbur P. Thirkield
50.	1927	December	7	Canton	A. W. Leonard
51.	1928	December	5	Mitchell Home-School, Misenheimer	H. Lester Smith
52.	1929	December	5	Asheville	Edgar Blake
53.	1930	October	15	Marshallburg	Wallace E. Brown
54.	1931	September	23	Bessemer City	H. Lester Smith
55.	1932	October	6	Morris Chapel, Walkertown	Wallace E. Brown
56.	1933	October	5	Canton	Wallace E. Brown
57.	1934	October	4	Newton	Charles Wesley Burns
58.	1935	October	9	Winston-Salem	Wallace E. Brown
59.	1936	October	8	Asheville	Wallace E. Brown
60.	1937	October	7	Pfeiffer Jr. College, Misenheimer	Wallace E. Brown
61.	1938	October	6	Pfeiffer Jr. College, Misenheimer	Raymond J. Wade
62.	1939	October	19	Centenary Church Greensboro	Wallace E. Brown

METHODISM IN WESTERN NORTH CAROLINA

Appendix A—Number 8

SESSIONS OF THE WESTERN NORTH CAROLINA ANNUAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH, 1890-1939

NOTE: "The Western North Carolina Conference was established by the General Conference of 1890, from parts of the Holston and North Carolina Conferences, and includes all the territory in the State of North Carolina, west of the eastern boundary lines of Rockingham, Guilford, Randolph, Stanly and Anson Counties, except Savannah Church in Alleghany County, North Carolina, and that portion of the State lying north of the New River, and including that part of the State of Virginia lying south of said river in the loop in Grayson County, Virginia." (Western North Carolina Conference Journal, 1939, p. 166).

No.	Year	Month	Day	Place	Presiding Bishop
1.	1890	November	26	Concord	J. C. Keener
2.	1891	November	11	Asheville	C. B. Galloway
3.	1892	November	30	Winston	E. R. Hendrix
4.	1893	November	29	Charlotte	W. W. Duncan
5.	1894	November	28	Statesville	A. W. Wilson
6.	1895	November	27	Reidsville	W. W. Duncan
7.	1896	November	18	Salisbury	C. B. Galloway
8.	1897	November	17	Asheville	J. S. Key
9.	1898	November	16	Winston	O. P. Fitzgerald
10.	1899	November	22	Concord	J. S. Key
11.	1900	November	21	Greensboro	H. C. Morrison
12.	1901	November	20	Gastonia	R. K. Hargrove
13.	1902	November	19	Monroe	A. C. Smith
14.	1903	November	11	High Point	A. C. Smith
15.	1904	November	10	Charlotte	W. W. Duncan
16.	1905	November	8	Greensboro	A. W. Wilson
17.	1906	November	14	Mt. Airy	A. W. Wilson
18.	1907	November	13	Salisbury	H. C. Morrison
19.	1908	November	18	Asheville	James Atkins
20.	1909	November	17	Hickory	James Atkins
21.	1910	November	16	Winston-Salem	E. R. Hendrix
22.	1911	November	8	Statesville	E. E. Hoss
23.	1912	November	20	High Point	Collins Denny
24.	1913	November	26	Charlotte	J. H. McCoy
25.	1914	November	11	Shelby	R. G. Waterhouse
26.	1915	November	17	Reidsville	W. R. Lambuth
27.	1916	November	23	Gastonia	John C. Kilgo
28.	1917	November	14	Asheville	James Atkins
29.	1918	November	20	Charlotte	U. V. W. Darlington
30.	1919	November	22	Greensboro	U. V. W. Darlington
31.	1920	October	20	Salisbury	U. V. W. Darlington
32.	1921	October	19	High Point	U. V. W. Darlington
33.	1922	October	18	Monroe	Collins Denny
34.	1923	October	17	Winston-Salem	Collins Denny
35.	1924	October	15	Greensboro	Collins Denny
36.	1925	October	14	Statesville	Collins Denny
37.	1926	October	20	Gastonia	Edwin D. Mouzon
38.	1927	November	2	Asheville	Edwin D. Mouzon
39.	1928	October	24	Charlotte	Edwin D. Mouzon
40.	1929	October	23	High Point	Edwin D. Mouzon

APPENDIX A

41.	1930	November	5	Greensboro	Edwin D. Mouzon
42.	1931	November	11	Asheville	Edwin D. Mouzon
43.	1932	November	9	Winston-Salem	Edwin D. Mouzon
44.	1933	November	15	Charlotte	Edwin D. Mouzon
45.	1934	October	24	Greensboro	Paul B. Kern
46.	1935	October	24	Salisbury	Paul B. Kern
47.	1936	October	22	Salisbury	Paul B. Kern
48.	1937	October	20	Asheville	Paul B. Kern
49.	1938	October	20	Charlotte	Clare Purcell
*50.	1939	October	20	Greensboro	Clare Purcell

* The Reporting and concluding sessions of the three Annual Conferences met as follows:

1939	October	19	Blue Ridge-Atlantic of Methodist Episcopal Church at Greensboro: Centenary	Wallace E. Brown
	October	18	North Carolina Conference of the Methodist Protestant Church Greensboro: Grace	J. E. Pritchard
	October	19	Western North Carolina Conference of Methodist Episcopal Church, South, Greensboro: West Market	Clare Purcell

The three Conferences met together in a Uniting Service on Friday night, October 20, at West Market Street Methodist Church, and continued the session there until Pastoral Appointments were read on Monday October 23, 1939.

Appendix A—Number 9

SESSIONS OF THE WESTERN NORTH CAROLINA ANNUAL CONFERENCE, THE METHODIST CHURCH, 1939-1966

No.	Year	Month	Day	Place	Presiding Bishop
1.	1939	October	20	Greensboro	Clare Purcell
2.	1940	October	22	High Point	Clare Purcell
3.	1941	October	20	Winston-Salem	Clare Purcell
4.	1942	October	19	Charlotte: First	Clare Purcell
5.	1943	October	18	Statesville	Clare Purcell
6.	1944	October	17	Charlotte: Myers Park	Clare Purcell
7.	1945	October	9	Greensboro	Clare Purcell
8.	1946	October	2	Asheville	Clare Purcell
9.	1947	October	8	Charlotte: Dilworth	Clare Purcell
	1948	June	8	Durham: Duke University	Clare Purcell (Special)
10.	1948	September	27	High Point	Costen J. Harrell
11.	1949	September	21	Winston-Salem	Costen J. Harrell
12.	1950	September	20	Asheville	Costen J. Harrell
13.	1951	September	25	Greensboro	Costen J. Harrell
14.	1952	September	24	Charlotte: First	Costen J. Harrell
15.	1953	September	23	High Point	Costen J. Harrell
16.	1954	September	22	Asheville	Costen J. Harrell
17.	1955	September	28	Charlotte: Dilworth	Costen J. Harrell
18.	1956	September	19	Winston-Salem	Nolan B. Harmon (9 Mos.)
19.	1957	June	14	Lake Junaluska	Nolan B. Harmon
20.	1958	June	5	Lake Junaluska	Nolan B. Harmon
21.	1959	June	10	Lake Junaluska	Nolan B. Harmon
22.	1960	June	8	Lake Junaluska	Nolan B. Harmon
23.	1961	June	7	Lake Junaluska	Nolan B. Harmon

METHODISM IN WESTERN NORTH CAROLINA

24.	1962	June	6	Lake Junaluska	Nolan B. Harmon
25.	1963	June	3	Lake Junaluska	Nolan B. Harmon
26.	1964	June	3	Lake Junaluska	Nolan B. Harmon
27.	1965	June	9	Lake Junaluska	Earl G. Hunt, Jr.
28.	1966	June	8	Lake Junaluska	Earl G. Hunt, Jr.

APPENDIX B

BISHOPS FROM WESTERN NORTH CAROLINA

NOTE: The Bishops listed below were born within the bounds of the Western North Carolina Conference or held membership in an Annual Conference that reached into the area now covered by the Western North Carolina Conference.

BISHOP JAMES ATKINS, JR. (1850-1923)

Bishop James Atkins, Jr. was born at Knoxville, Tennessee, an area vitally related to the Western North Carolina Annual Conference, on April 18, 1850. His father was a Methodist preacher for nearly half a century and was six times elected a delegate to General Conferences. The son, after his education was interrupted by the Civil War, received the Master of Arts degree from Emory and Henry College and the honorary degree of Doctor of Divinity from Trinity College, later Duke University.

In 1872 he was admitted on trial in the Holston Conference of the Methodist Episcopal Church, South, and appointed to Morristown and Mossy Creek with R. N. Price. The Holston Conference then had Franklin and Asheville Districts in Western North Carolina. Between 1873 and 1878 Atkins served Jonesboro, Abingdon and Asheville as pastor, and in 1879 he became President of the Asheville Female College. In 1889 he became President of Emory and Henry College, and in 1893 he returned to the Asheville Female College, where he served as President for three more years.

In 1896 Atkins was elected General Secretary of the Sunday School Board and Editor of Sunday school literature. He served for ten years in that office with distinction, and during his tenure inaugurated the system of teacher training. He also wrote his notable volume called *The Kingdom in the Cradle*, which became famous as the first to set forth the idea of training young people into the Christian life without the necessity of the radical conversion experience which had been regarded as essential. The concept became widespread and in due course practically all members came into the churches through training in the Sunday schools, and revivals became "preaching missions" for the spiritual stimulation of the church members.

Atkins was elected Bishop in 1906 at the General Conference of the Methodist Episcopal Church, South, which was held at Birmingham, Alabama. Thereafter he exercised episcopal supervision over Conferences in various parts of the country, including the Pacific Coast. During this whole period he called Waynesville, North Carolina, his home.

In 1918-1919 he was chairman of the Centenary Commission, which raised around \$50,000,000 for home and foreign missions, the largest such movement in the history of Protestantism. As a result the Methodist Episcopal Church, South, established its missions in Belgium, Poland and Czechoslovakia, and for four years Bishop Atkins was assigned to the supervision of these new fields, which in due course became Conferences and the most important units of the Geneva Area of the Central and Southern Europe Central Conference which elects its own Bishop.

Bishop Atkins was one of the leaders in establishing the Southern Assembly and was responsible for securing its location at Lake Junaluska, North Carolina, near his home at Waynesville. He was the first Chairman of its Board of Trustees, and erected two homes on the grounds, one of which was among the first thirteen homes at the Assembly when it was opened in 1913. When

METHODISM IN WESTERN NORTH CAROLINA

the Assembly was forced into bankruptcy his son operated the institution as receiver from 1933 to 1938, when the indebtedness was paid and the Assembly was accepted as the property of the Church.

Bishop Atkins died on December 5, 1923, a few days after holding a session of the Little Rock Annual Conference. He was buried at Waynesville.

BISHOP ROBERT NATHANIEL BROOKS (1888-1953)

Bishop Robert Nathaniel Brooks was born at Hollis, Cleveland County, North Carolina, on May 8, 1888. He held degrees from Bennett College in Greensboro, Gammon Theological Seminary, and Garrett Biblical Institute, with honorary degrees from four colleges and universities. He also studied at Union Theological Seminary in New York and Oxford University in England. He was ordained to the ministry in the North Carolina Conference of the Methodist Episcopal Church in 1915 and elected bishop by the Central Jurisdictional Conference in 1944.

Bishop Brooks spent little time in the pastoral ministry. In 1918 he was secretary of the Board of Sunday Schools and he successively served as president of Haven Teachers College at Meridian, Mississippi, Central Alabama College at Birmingham, and Samuel Huston College at Austin, Texas. He then taught church history for ten years at Gammon in Atlanta. In 1936 he became editor of the *Central Christian Advocate* in New Orleans and served until his election to the episcopacy.

As Bishop he served in many capacities in addition to the presidency of his Annual Conferences. He was a trustee of several institutions of learning, member of the Board of Missions and Church Extension and the Board of Lay Activities, president of the Methodist Federation for Social Action, and president of the College of Bishops of the Central Jurisdiction.

Bishop Brooks died on August 2, 1953, and was buried at the Gulfside Assembly in Waveland, Mississippi.

BISHOP OSCAR PENN FITZGERALD (1829-1911)

Bishop Oscar Penn Fitzgerald was born near Ruffin in Caswell County, North Carolina, on August 24, 1829.* He attended the public schools until he was thirteen years old and then went to Lynchburg, Virginia, to work in a newspaper office. When his father enlisted for the Mexican War young Oscar went home and taught in a country school to help support his mother.

When his father returned from the war the son went to Richmond, Virginia, and again worked in a newspaper office. He then worked on newspapers in Columbia, South Carolina and Macon, Georgia.

In 1853 he entered the ministry of the Methodist Episcopal Church, South, and was sent to Savannah. About a year later he was sent to California as a missionary. After preaching awhile there he became editor of the *Pacific Methodist Advocate* and the *Christian Spectator*.

In 1867 he became state superintendent of education in California and served in that office until 1871. He was then offered the Democratic nomination for the United States Senate. In 1878 he went to Nashville, Tennessee as editor of the *Christian Advocate*, which position he occupied until he was elected Bishop in 1890. He continued to reside in Nashville until his retirement in

* This area of Caswell County is within the bounds of the Western North Carolina Conference, but the North Carolina Historical Marker is located at Ruffin in Rockingham County.

APPENDIX B

1902. He was busy in literary work and published twenty books, among which were biographies of Dr. Thomas O. Summers, John B. McFerrin and Judge Longstreet.

Bishop Fitzgerald in late years lived on the campus of Vanderbilt University. He died at Monteagle, Tennessee on August 5, 1911. One of his sons was for many years a professor in Duke University.

BISHOP PAUL NEFF GARBER (1899-....)

Bishop Paul Neff Garber was born at New Market, Virginia, on July 27, 1899. He received the degree of Bachelor of Arts from Bridgewater College and the degree of Master of Arts and Doctor of Philosophy from the University of Pennsylvania. He also received honorary degrees from Bridgewater, Randolph-Macon and Simpson Colleges and from Duke and Emory Universities.

He was a member of the faculty of the University of Pennsylvania and Brown University, and was Professor of Church History and Dean of the Divinity School at Duke University, and delivered series of lectures at the Gammon Theological Seminary, Southwestern University, Emory University, and Randolph-Macon College.

He was ordained to the ministry of the Methodist Episcopal Church, South in 1926, at the session of the Western North Carolina Annual Conference at Gastonia, North Carolina, and was elected Bishop by the Southeastern Jurisdictional Conference in 1944. He was assigned to the Geneva Area, which included Methodist work in North Africa, Switzerland, Belgium, Poland and Czechoslovakia. In 1952 he became bishop of the Richmond Area, which included the Virginia and North Carolina Annual Conferences, and in 1964 he assumed episcopal supervision of the Raleigh Area. Upon the death of Bishop Ferdinand Sigg in 1965, Bishop Garber was again assigned part of the Geneva Area.

Bishop Garber is the author of several books, one of which was a study book on the Methodists of Continental Europe.

BISHOP WALTER KENNETH GOODSON (1912-....)

Bishop Walter Kenneth Goodson was born at Salisbury, North Carolina, on September 25, 1912, and was educated at Catawba College, Duke Divinity School, and Union Theological Seminary in New York. He received honorary degrees from High Point College and Duke University.

He joined the Western North Carolina Annual Conference on trial in 1935 and was appointed chaplain of the Oak Ridge Military Institute. He later served leading churches in Greensboro, Wadesboro, High Point, Charlotte, and was Superintendent of the Winston-Salem District. He was pastor of the influential Centenary Church in Winston-Salem when he was elected Bishop at the Southeastern Jurisdictional Conference at Lake Junaluska, North Carolina, in 1964. He was assigned to the Birmingham Area, which included the North Alabama and the Alabama-West Florida Annual Conferences.

BISHOP ROBERT ELIJAH JONES (1872-1960)

Bishop Robert Elijah Jones was born at Greensboro, North Carolina, on February 19, 1872. He earned degrees at Bennett College in Greensboro and Gammon Theological Seminary in Atlanta, and received honorary degrees from seven institutions.

METHODISM IN WESTERN NORTH CAROLINA

He was ordained to the ministry of the Methodist Episcopal Church in 1891 and served pastorates at Leaksville, Lexington, and Thomasville. In 1897 he became assistant manager of the *Southeastern Christian Advocate*; in 1901 he was field secretary of the Board of Sunday Schools, and in 1904 he returned to the *Southwestern Advocate* as editor. He was elected a bishop in 1920 and retired at the Central Jurisdictional Conference in 1944.

Bishop Jones was a member of five General Conferences and trustee of three institutions of learning. He served as President of the Gulfside Assembly at Waveland, Mississippi, and in other positions of trust. In 1927 he was awarded a bronze medal by the Harmon Foundation, and two years later the Foundation awarded him a gold medal for distinguished religious service.

After his retirement Bishop Jones lived at the Gulfside Assembly, which he founded at Waveland, Mississippi, until his death there on May 18, 1960.

BISHOP WILLIAM WALTER PEELE (1881-1959)

Bishop William Walter Peele was born at Gibson, North Carolina, on November 26, 1881. He received the degree of Bachelor of Arts from Trinity College, now Duke University, where he was elected to Phi Beta Kappa, and received honorary degrees from that University and Randolph-Macon College.

He was ordained to the ministry of the Methodist Episcopal Church, South, in 1906. He was Professor of Mathematics and the President of Rutherford College, and was Headmaster of Trinity Park School, the preparatory school of Trinity College, and Professor of Biblical Literature at Trinity. He was pastor of Edenton Street Church in Raleigh and Trinity Church in Durham, both in the North Carolina Conference. In 1928 he transferred to the Western North Carolina Conference and became pastor of the First Methodist Church in Charlotte and Presiding Elder of the Greensboro District.

He was elected Bishop at the last General Conference of the Methodist Episcopal Church, South, in 1938, and assigned to the Richmond Area, which included the Virginia and North Carolina Conferences.

He served the Church in various other capacities, including Vice-President of the Foreign Division of the Board of Missions, Chairman of the Commission on Army and Navy Chaplains, Commission on Camp Activities and Methodist Commission on Overseas Relief. He was at one time president of the North Carolina Council of Churches.

Bishop Peele died on July 2, 1959, at Laurinburg, North Carolina.

APPENDIX C

SOME WORLD MISSIONARIES FROM WESTERN NORTH CAROLINA

From *Methodist Overseas Missions*, 1948, 1956, 1960, and *Missionary Yearbook of the Methodist Episcopal Church, South, 1927-1940*, listed according to the date of first service. Bracketed names are of persons not from this conference.

<i>Year of First Sailing</i>	<i>Name</i>	<i>Field</i>
1890	Rev. and Mrs. W. A. Wilson	Japan
1892	Miss Mildred B. Bomar	China
1895	Rev. J. H. Fitzgerald	Mexico
1899	Rev. and Mrs. J. M. Terrell	Brazil
	Rev. J. R. Moose	Korea
1902	Miss Blanche Howell	Brazil
1906	Rev. and Mrs. S. A. Stewart	Japan
1907	Rev. and Mrs. M. B. Stokes	Korea
1908	Rev. and Mrs. R. J. Parker	Cuba
1909	Miss Lelia J. Tuttle	China
	Miss Terrie Ella Buttrick	Mexico
	Rev. and Mrs. Hubert Lee Powell	Cuba
1911	Rev. and Mrs. Charles A. Long	Brazil
	Miss Ida Hankins	Korea
1912	Miss Ethel W. Bost	China
	Miss Nina W. Troy	China
	Rev. and Mrs. N. S. Ogburn, Jr.	Japan
	Miss Alice Green	China
	Miss Frances Burkhead	China
1913	Mr. and Mrs. John W. Clay	Brazil
1915	Miss Kate Hackney	China
1916	Miss Rosa M. Lowder, R.N.	Korea
	Miss Annice Siler	Japan
1917	Miss Louise Ingersoll	China
	Miss Grace McCubbins	Korea
	Miss Mary Buttrick	Cuba
1919	Rev. and Mrs. Isaac L. Shaver	Japan
1921	Rev. and Mrs. J. Clyde Auman	Japan
1922	Miss Rubie K. Lee	Korea
	Rev. and Mrs. J. F. Minnis	India
1923	Miss Blanche Hauser, R.N.	Korea
	Miss Euline E. Smith	Korea
	Miss Naomi Howie	China
	Miss Marian Goodwin	Korea
	Miss Mable Cherry	Korea
1924	[Rev. and] Mrs. Garfield Evans	Cuba

METHODISM IN WESTERN NORTH CAROLINA

<i>Year of First Sailing</i>	<i>Name</i>	<i>Field</i>
1925	Dr. and Mrs. George W. Harley, (M.D.)	Liberia
	Miss Olive Lee Smith	Korea
	Miss Ruth A. Merritt	Brazil
	Miss Naomi Howell	China
1927	Miss Josephine Dameron	Korea
	Miss Octavia Clegg	Japan
	Miss Jenny Larsen	India
1929	Miss Ola Eugene Callahan	Mexico
1930	[Rev. and] Mrs. J. Doane Stott	Japan
1931	Miss Helen Clark	China
	Miss Bertha Elizabeth Sneed	Brazil
1932	Miss Louise Avett	China
1933	Rev. Burr Hastings Baughman	Malaya
1935	Rev. and Mrs. Charles W. Clay	Brazil
	Miss Lorena Kelly	Congo
1938	Rev. and Mrs. Inman U. Townsley	Congo
1940	Dr. and Mrs. Charles D. Stokes	Korea
1943	[Rev. and] Mrs. L. E. Blackburn	Angola
1946	Rev. Arthur C. Kennedy, Jr.	China
1947	Dr. and Mrs. Creighton B. Lacy	China
	Miss Josephine Abrams	Argentina
	Rev. and Mrs. William E. Andrews	Brazil
1948	Paul Wesley Yount, Jr.	Japan
	Rev. and Mrs. Carl W. Judy	Korea
1949	Miss Evelyn M. Strader	India
	Miss Jane C. Stentz	India
	Mrs. Luke Harrison	India
1952	Miss Joy Betts, R.N.	Brazil
1953	Rev. and Mrs. David Lowry Swain	Japan
	Miss Jean Lewis, now Mrs. Charles Hole	Mexico
	Miss Joy Marie Little, now Mrs. Roger Floyd	Brazil
1954	Miss F. Marlene Harmon	Congo
1955	[Rev. and] Mrs. Geo. Lincoln Sidwell, Jr.	Korea
	Miss Elizabeth C. Callis	Burma
1956	Dr. and Mrs. Robert L. Simpson	
1957	Rev. and Mrs. Max K. Lowdermilk	Pakistan
1958	Rev. and Mrs. Lonnie Turnipseed	Hong Kong
	Rev. and Mrs. Edwin A. Hackney	India
	Rev. and Mrs. William O. Bigham	Brazil
	Mr. Robert Sigmon	Pakistan
	Miss Barbara Barrett	Japan
	Miss Barbara Leonard	Philippines
	Mrs. Ruth E. Williams	Malaya
	Mr. and Mrs. Ernest Eppley	Bolivia
1959	Rev. and Mrs. Jesse Vuncannon	Costa Rica
	Mr. Elmer O. Hall	Malaya
	Miss Joan Goforth	Cuba-Peru

APPENDIX C

1960	Miss Jewel Lineberger, R.N., now Mrs. Ron Dierwechter	Ganta, Liberia
	Mrs. Ralph A. Ward	Formosa-Hong Kong
	Rev. and Mrs. Raymond K. DeHainaut	Argentina
	Rev. Don Turman	Malaya
	Miss Patricia Rothrock	Congo
1961	[Rev. and] Mrs. Robert Stroud	Argentina
1962	Miss Sudie E. Tomlinson	Pakistan
	Mr. William Larry Sink	N. Africa
	Mr. John Clay	Brazil
1963	Dr. and Mrs. Charles E. Ratliff, Jr.	Pakistan
	Mrs. Louise Farr	India
1964	Mr. Henry Smith	Congo
	Miss Sara Lou Williams	Philippines
	Miss Gloria Coltharp	Philippines
	Robert Yoder	Philippines
1965	Miss Joy Holloway	Bolivia

NATIONAL DIVISION MISSIONARIES

Name	Year
Miss Vera Falls	1940
Miss Geraldine Surratt	1958
Mrs. E. L. Wiggins	1958
Miss Birdie Bingham	1959
Rev. and Mrs. Jack C. Smith	1959
J. W. Braxton, Jr.	1963
Miss Shirley McDaniel	1963
Miss Mary Benfield	1964
Rev. and Mrs. John Edgar Stroud	1964
Miss Nancie Weldon (Died in service July 21, 1965)	1964
Rev. and Mrs. John M. Burton	1965
Miss Lagare Rankin	1965
Miss Edna Swaim	1965
Miss Joyce Sweatt	1965
Miss Martha Sue Brown	1966
Miss Mary Hardin	1966

SOME DEACONESSSES FROM WESTERN NORTH CAROLINA CONFERENCE

Year	Name
1909	Miss Bessie Allen
1914	Miss Berta Ellison
1918	Miss Fannie Bame
1940	Miss Vera Falls
	Miss Pauline Smith
1946	Miss Madge Finger (Mrs. Field) deceased
	Miss Mattie Lou Summey
	Miss Dora Hoover

METHODISM IN WESTERN NORTH CAROLINA

1947		Miss S. Ramelle Lowder
1948		Miss Ruth Annaline Smith
		Miss Patricia Rothrock
1949		Mrs. Maggie Q. Campbell
1950		Miss Mozelle A. McCormick
		Miss Geraldine Surratt
		Miss Loree Harrill
1955		Miss Jane C. Stentz
1958		Mrs. Vivian Simmons Matthews
1960		Miss F. Louise Robinson
1964		Miss Martha Jeanne Henson

APPENDIX D

CAMPING FACILITIES, 1965 *

ANNUAL CONFERENCE—Camp Tekoa, 6 miles southwest of Hendersonville. 74 acres, accommodates 130 campers and staff, maximum use in summer.

ALBEMARLE-SALISBURY DISTRICT, Morrow Mountain, 4 miles south Albemarle, 40 acres, 2 weeks organized camp, day camping, week-end camping.

CHARLOTTE DISTRICT, 12 miles south Marion, off N. C. 226, 270 acres, access roads and master plan adopted.

GASTONIA DISTRICT, near Polkville, 100 acres and negotiating for more, master plan adopted and building main building.

GREENSBORO DISTRICT, 215 acres on Haw River, midway between Greensboro and Reidsville, access road, water and sanitary installation, master plan adopted.

HIGH POINT DISTRICT, Sheppard Mountain, 8 miles west of Asheboro on U. S. 64, 532 acres, roads and water system, picnic shelter, master plan adopted, some day camping.

MARION DISTRICT, Camp McCall, on N. C. 226, southeast of Marion, 40 acres, lake, day and week-end camping.

NORTH WILKESBORO AND WINSTON-SALEM DISTRICTS, Elk Shoals Camp, 250 acres in bend of New River near West Jefferson, access road and bridge built, master plan adopted, shelters and hogans in use, main building under construction, 2 weeks organized camping, day and week-end camping.

STATESVILLE DISTRICT, Camp Carolwood, 14 miles northeast of Lenoir on Buffalo Creek, 78 acres, fully developed to accommodate 80 campers and staff, main building winterized, full use in summer and week-ends.

* No attempt is made to report on local church camping programs, nor on facilities owned by local churches within the bounds of the Annual Conference.

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INDEX

A

Aaron Seminary, Montezuma, 88
 Abernathy, L. B., 139
 Abernathy, R. S., 122
 Abingdon District, 36
 Abingdon, Va., 35
 African Methodist Episcopal Church, 77
 African Methodist Episcopal Zion Church, 77
 Alabama, University of, 16
 Albea, William W., 43
 Albemarle District, 120
 Alexander, Hezekiah, 106
 Allen, Beverly, 26, 27
 Allen, H. G., 118
 Allen High School, Asheville, 88, 89
 Allen, Mrs. Marriage, 89
 Allen, Richard, AME, 77
 Amelia Circuit, 28, 29, 48
American Journal of Education, 121
 Ames, E. R., 78
 Andrew, James O., 70, 72
 Andrews, Mrs. R. M., 141
 Anglican or Episcopal, 17, 19, 21
 Anglicans, 11, 15
 Anson Circuit, 33, 43
 Appalachian Development Program, 106, 148
 Appalachian Trail Hike, 131
Arminian Magazine, 20, 46
 Arnette's Meeting House, Surry Co., 60
 Arnold, George, 56, 65
 Arnon Plains (Plains) Church, 78
 Asbury Church, Asheville, 50
 Asbury Church, near Huntersville, N. C., 34
 Asbury, Daniel, 28, 31, 42, 51, 52, 58, 59, 60, 64
 Asbury, Francis, 15, 16, 18, 19, 20, 21, 22, 23, 24, 26, 27, 28, 29, 32, 35, 41, 44, 45, 48, 54, 57, 59, 73, 121
 Asbury, Francis, Last Journey, 65
 Asbury's Journal, See Asbury, Francis, especially Chapter IV on The Travels of Asbury. 22, 28, 41, 46, 49, 57
 Asbury, Joseph and Elizabeth, 56
 Ashe Circuit, 36
 Asheville, Central Church, 36
 Asheville Circuit, 36, 74
 Asheville District, 36, 38, 67, 74, 130, 147

Asheville District, M.E. Church, 37, 78, 79
 Asheville Female College, M.E. Church, South, 84
 Asheville M. P. Church, 37
 Asheville School for Girls, 84
 Atkins, James, 123, 139, 142
 Atlantic Mission Conference, M.E. Church, 79

B

Balwin, John, 26
 Ball's Creek Camp Ground, near Maiden, N. C., 31
 Bangs, Nathan, 20
 Bariloche Church, Argentina, 151
 Barnard's (Barnett's), 63
 Barnett, William, 33
 Baptist, 13, 26
 Bascombe College, M.E. Church, South, 84
 Bath, N. C., 14, 15
 Bays, Hezekiah Webb, 84, 122
 Bays, W. W., 37
 Beal's Chapel, 44, 61
 Bean, William, 35
 Bell, Martha, 51
 Bell, William, 51
 Bennett College, 88, 89, 92, 126, 133
 Bennett, Lyman, 92
 Benson, Joseph, 56, 65
 Bernard, H., 121
 Berry Temple Church, Asheville, 89
 Bertie Circuit, 17, 19, 26, 29
 Bethel Academy, Ky., 60
 Bethel Church, Asheville, 37
 Bethel Church, Guilford County, 61, 69
 Bethel Church, Midland, 33
 Bethesda Chapel, Gaston Co., 34, 64
 Bethlehem Houses, 115
 Big Cove Church, Cherokee, 139
 Biltmore Church, 37
 Bingham, Henry, 26
 Bird, Benjamin, McDowell Co., 64
 Bird, Jonathan, 60
 Bird, Thomas, 64
 Bishop, E. E., 88
 Black's Fort, Va., 35
 Black Mountain Circuit, 33, 36
 Blanton, Benjamin, 33
 Blowing Rock, 59

METHODISM IN WESTERN NORTH CAROLINA

- Blue-Ridge-Atlantic Conference, 37, 79, 141, 142
- Blue Ridge District, M.E. Church, 79
- Blue Ridge M.E. Conference, 37, 79
- Blue Ridge Methodist Service Project, 150
- Blue Ridge Mission, 42
- Blair, H. M., 115
- Board of Christian Education, 120, 122, 125, 141, 144
- Board of Evangelism, 113, 144
- Board of Missions, 116, 120, 135, 143, 144, 145
- Board of Pensions, 113
- Boardman, Richard, 14, 57
- Boards and Commissions, 109, 112, 113, 119, 125, 133, 141, 148, 149
- Boatright, James M., 42
- Boehm, Henry, 62, 63, 64, 65
- Boehm, Henry, *Reminiscences*, 35
- Bond, John Wesley, 54, 64, 65
- Book Concern, 19, 73
- Bost, John Fletcher, 138
- Boville, Robert C., 127
- Bradford's Meeting House, 69
- Branner, Mrs. M. J., 140
- Brevard College, 95, 96, 125, 133
- Brevard, First Methodist, 96
- Brevard Institute, 86, 124
- Bristol, Tenn., 35
- Broad River Circuit, S. C., 32, 51
- Brock, Moses, 98
- Broken Back Church, 48, 57
- Brooks-Howell Home, 108
- Broomfield, John C., 70
- Brotherhood, 113, 118
- Brown Seminary, Leicester, 88
- Brown, Wallace E., 80
- Brunswick Circuit, Va., 15, 17, 19, 29, 48, 49
- Bryant, Samuel S., 42
- Builders Club, 147
- Bumcombe Circuit, 33
- Brunswick County, 16, 17, 46
- Bumcombe County, 29, 35, 50, 61
- Burnett, J. S., 36
- Burnum, Thomas, 42
- Busnell, Dr., 59
- Bustion, Mr., 18, 58, 69
- C
- Calvinists, promoted early revivals, 29
- Camden-Santee Circuit, 65
- Camden District, 33
- Camp, Carlyle, 129
- Camp, Dellwood, 129
- Camp, Tekoa, 129
- Camp, District, 130
- Campbell, Thomas S., 42
- Camp Meeting era, 30, 97
- Camp Meeting surviving, 31
- Candler, Asa G., 102
- Candler School of Theology, 101
- Capers, William, 65, 73, 75
- Caravans, 132, 143
- Carolina Circuit, 16, 24, 48
- Carolina Female College, Ansonville, 85
- Carroll, J. E., 7
- Cartright, Peter, 27, 29, 30
- Cartwright, Peter, *Autobiography*, 31
- Caswell Circuit, 29, 42, 46, 49
- Cataloochee Trail, 64
- Catawba Circuit, 32, 33, 36, 74
- Catawba College, 136
- Catawba District, 33, 64
- Centenary, Missionary, 135, 139, 142
- Centenary Publicity and Promotional Director, 142
- Centre Circuit, 74
- Central College (Columbus Industrial Institute), Columbus, Polk County, 88
- Central Jurisdiction, 77
- Central Protestant, 114
- Chapel Hill University Church, 117
- Charleston, beginnings of Methodism there, 32, 46
- Charlotte Circuit, 74
- Charlotte District, 34, 38, 130, 146
- Charlotte, First Methodist, 34, 74
- Charlotte M. P. Church (Central Avenue), 70
- Charlotte Mission Society, 146
- Chatauqua, N. Y., 32
- Cheraw District, 74
- Cherokee County formed, 36
- Cherokee Indians, 37, 104, 136
- Cherokee Methodist Center, 139
- Chestnut Street Church, Asheville, 37
- Children's Home, 109, 111, 136, 149
- Children's Home, Denton, 110
- Children's Home, High Point, 111
- Childs, John W., 42
- Chrietzberg, A. M., 7
- Christian Church, 26
- Christian Education, 37, 104, 121, 124, 141
- Christian Higher Education, 120, 124
- Christian (colored) M.E. Church, 76
- Christian Pattern*, 20
- Christian Social Relations, 141
- Christian Sun, The*, 26

INDEX

- Christmas Conference, 16, 19, 23, 26,
 27, 47, 48, 74
 Church Extension, 116, 135, 140, 145,
 146
 Civil War, 34, 78, 83, 85, 86, 100, 136
 Clark, D. W., 78
 Clark, Elmer T., 7
 Claywell's, Peter, 52
 Clemmons, N. C., 20, 43, 61
 Clemmonsville High School, 100
 Clyde District, M.E. Church, 80
 Coast District, M.E. Church, 80
 Coinjock, 15
 Coke, Thomas, 15, 19, 20, 23, 24, 27, 47,
 58
 Cokesbury College, Md., 19, 45, 58
 Cokesbury School, 18, 44, 45, 59, 60,
 61
 Cole, Eugene M., 106, 118
 Cole Foundation, 118, 119
 Cole, Lee Roy, 17, 21
 College Place Church, Greensboro, 117
 College Sustaining Fund, 125
 Colleges, 82, 120, 124
 Collier's Church, Caldwell County, 97
 Coltrane, Eugene, 96
 Columbia College, 34
 Commission on Christian Vocations, 112
 Concord Circuit, 74
 Conference at Baltimore, May 1776, 16,
 48
 Conference at Baltimore, April 24, 1780,
 22
 Conference, Broken Back Church, Flu-
 vanna, 21, 24, 46, 48, 57
 Conference, Deer Creek, Md. 1777, 17
 Conference, First American, 15, 17, 23
 Conference, Second American, 15, 16,
 Congregational Church, 26, 90
 Cooper, Ezekiel, 20
 Copacabana Beach Church, Brazil, 151
 Council (Pre-General Conference), 24
 Courtney, R. M., 139
 Cox, Edward, 35
 Craver, Braxton, 100, 136
 Crawford, L. W., 114, 122
 Crawford, R. R., 122
 Credit Union, 113, 119
 Crenshaw, Thomas, 121
 Croatan Indians, 79
 Crowell, John Franklin, 100
 Cumberland Circuit, Tenn., 49
 Cumming, David B., 36
 Currituck, 15
 Curtis, J. C., 122
 Conference, 1779, 21, 48
 Conference, 1785, 27, 47
 Conference, Salisbury, 1786, 27
 Conference, Charleston, 1787, 32
 Conference, 1789, 24
 Conference, 1802, 40
 Conference, Louisburg, N. C., first of
 M.E. Church, 27, 47
 Conference at Huffakers and Keywood,
 Va., 49
 Conferences, McKnight's, 20, 33, 43, 46
 Conferences, South Carolina Conferences,
 33
- ### D
- Dallas Charge, M.E. Church, 78
 Dameron, John, 64
 Darden, James M., 42
 Dare, Virginia, 11
 Davenport College, 34, 97, 124, 136
 Davidson Circuit, 42, 74
 Davie County, 18, 44
 Davis Military School, 111
 Deer Creek, Md., 17
 Delaware, 14, 20
 Delaware Circuit, 21
 Denton, Central Methodist Church, 83
 Denton, M. P. High School, 83
 De Sota, 11
 Dew's Chapel in Botetourt Co., Va., 49
 Dickey, Dr. David, Rutherfordton, 63
 Dickens, Asbury, 20
 Dickens, John, 17, 18, 21, 44, 47, 58,
 69
 Dickson, Dr. John, 84
 Disciples, 26
 Discipline, First, 19, 20
 District Missionary Secretaries, 143
 Districts, W.N.C. Conference, 38, 120
 Doub, Peter, 29, 98
 Douglass, Thomas L., 29, 42
 Douthet's Ford, 62
 Douthet, James, 29, 34, 43, 62
 Dow, Lorenzo, 29
 Dromgoole, Edward, 16, 17, 22
 Duke Endowment, 101, 106, 113, 132
 Duke, James Buchanan, 101
 Duke Pastors' Convocation, 127
 Duke Pastors' School, 127
 Duke Seminar, 127
 Duke University, 100, 124, 148
 Duke University Divinity School, 100,
 101, 112, 124, 126, 133
 Duke University Woman's College, 86,
 101
 Duke, Washington, 101

METHODISM IN WESTERN NORTH CAROLINA

Dunlap, Dr. David R., 33, 34

E

Eagle Mills School, 88
 Eastern District, M.E. Church, 79
 Eastern Conference, M.P. Church, 69
 Eccles, Squire, 65
 Echota, 138
 Echota Mission, 37, 74, 139
 Edenton, N. C., 15, 17
 Edisto Circuit, 27, 32
 Edney, Samuel, 40, 52, 63, 64, 65, 78
 Edwards, Jonathan, 29
 Elders, 19, 24
 Ellis, A. W., 122
 Ellis, Rueben, 26, 34, 56
 Ellis's Preaching House, 23
 Elon College, 26
 Embury, Philip, 57
 Emory, John, 56
 Emory University, 101, 122, 148
 Episcopacy (General Superintendency),
 23, 24, 67
 Episcopal Church (See Anglican), 19
 Epworth League, 122, 123, 126, 131,
 142
 Epworth School, 86
 Erwin, Andrew, 63
 Etowah Institute, near Brevard, 88
 Eutaw Street Church, Baltimore, 56

F

Fairview College, Traphill, Wilkes Coun-
 ty, 88
 Fallston M. P. School, 83
 Family Life Education, 132
 Ferry, Phelps, 18, 44, 59
 Few, William Preston, 101
 Field Service and Finance, 145
 Finch, George H., 98
 Fishburn, Mrs. Henrietta Cole, 26
 Flat Rock Church, Guilford County, 69
 Fletcher, William, 62
 Flower Gap, 46
 Fore, John, 59
 Forrest, Jonathan, 48
 Forsyth, Major, 27
 Foster, James, 32
 Foster, Thomas, 61, 62
 Francis, Mary, 90
 Franklin Circuit, 36, 42, 43
 Franklin County, N. C., 17
 Franklin District, 38
 Frederick Circuit, 21, 74
 Free Methodist Church, 30, 71

French Broad Circuit, 28, 35, 36, 59
 Fuller's Ford, 44

G

Galloway, Bishop, 122
 Gamewell, W. A., 74
 Garretson, Freeborn, 21, 22
 Gastonia District, 34, 147
 General Conference, 17, 23, 26, 47, 48,
 49, 55, 56, 70, 72, 77, 79, 80, 102,
 112, 124, 139, 141, 148
 George, Enoch, 51, 56
 Georgia, 14
 Georgia Circuit, 32
 Gibson, Tobias, 59, 61
 Gladstone Academy, 88
 Glendenning, William, 21, 47
 Glenn, T. F., 85
 Globe Chapel, 59
 Golden Cross, 108
 Goodman, J., 74
 Good Will Industries, 116
 Gordon's in Wilkes Co., 60
 Grace M. P. Church, Greensboro, 70, 80
 Granbery College, Brazil, 136
 Graybeal, A., 114
 Green Circuit (Holston Dist.), 35
 Green, Jesse, 36
 Greenhaw, Elizabeth, 49
 Green River Circuit, 36
 Greensboro College, 97, 98, 124, 125,
 133, 136
 Greensboro District, 38, 130
 Greensboro District, M.E. Church, 79
 Greensboro, M. P. Church, 70, 80
 Greensborough Circuit, 42, 74
 Greenville Circuit, 36
 Grigg, W. Q., 109
 Grissom, W. L., 7, 13, 40, 43, 44
 Group Hospital Insurance, 118
 Group Ministry, 106, 148
 Guilford Circuit, 42, 43, 51, 74
 Guilford M. P. Circuit, 69

H

Haggerty, John, 56
 Halifax Circuit, 15, 28, 29, 49
 Hall, Dr., 42
 Hancock, John, 44
 Hancock's Meeting House, 44
 Handel, George Frederick, 81
 Harbin, E. O., 132
 Harley, George W., 143
 Harrell Church, Cuba, 150
 Harris, John, 61
 Harrison Church, Mecklenburg Co.,
 N. C., 33, 63

INDEX

Harrison, N. M., 95
Hartford County, Md., 17
Hartley, Joshua, 26
Hartsell, J. C., 122
Haw River Circuit, 29, 42
Hayesville College M.E. Church, South, 84, 106
Haywood County formed, 35, 64
Helms, Edgar James, 116
Henderson County formed, 36
Henderson, M. P. Church, 70
Henry, Patrick, 48
Herndon, Col. Joseph, 47
Hiatt, J. S., 109
Hicks, William, 74, 84
High Point College, 84, 94, 111, 125, 126, 133
High Point District, 120, 130
High Point, M. P. Church, 70
Hill, Green, 17, 19, 47
Hill, Henry, 43, 49
Hillsborough M. P. Circuit, 69
Hillside-Merrimon, Asheville, 37
Hinton, H. H., 106
Hinton Rural Center, 106
Historical Society, W. N. C. Conf., 7, 8, 113
Hiwassee Circuit, 36
Holiness Movement, 30
Hollingsworth, Francis, 46
Holly, James, 59
Holston Circuit, 35, 46
Holston Conference, 36
Holston Conference, M.E. Church, 37, 78, 79
Holston Conference, M.E. Church, South, 37, 38
Holston Female College, 84
Holston District, 35
Holston influence on W. N. C., 35
Holston, Stephen, 35
Hoodenpile, Philip, 63, 64
Hospitalization, 118
Howell, Miss Blanche, 141
Hood Theological Seminary, AME Zion Church, Salisbury, 77
Hugh Chatam Hospital and Golden Cross, 108
Hull, Hope, 26, 27, 28
Hull, sons Asbury and Henry, 28

I

Indian Town, 17
International Council of Religious Education, 122, 128

International Journal of Religious Education, 122
Itinerancy, 57
Iredell Circuit, 34, 42, 74
Ivey, T. N., 114
Ivy (Ivey), Richard, 26, 49
Ireland, C. H., 122

J

Jackson, Andrew, 104, 138
Jackson County, 36
Jackson, Jonathan, 59, 64
Jamestown Female College, 84
Jarrett's on Pigeon Creek, 64
Jefferson Academy, M.E. Church, South, 85, 124
Jefferson Circuit, 36, 74
Jefferson Methodist Church, 85
Jenkins, James, 43
Jesuit, 136
John Street Church, N. Y., 19, 77
Jones, Edwin L., Sr., 7
Jones, J. A., 98, 146
Jones, Hardy, 59
Jones, John N., 49
Jonesboro, Tenn., 35
Jonesville Circuit, 42
Jordan, W. F., 122
Junaluska, Chief, 104
Junior High Camping, 129

K

Kenner, Ulrich, 36, 37
Kennedy, Elizabeth, 90
Kennedy, Mrs. R. C., 141
Kentucky District, 43, 62
Kern, Paul B., 105, 132
Kilgo, John Carlisle, 101
Kilgo Church, 146
Killian, Daniel, 50, 61, 62, 63
King, John, 14, 17, 57, 58, 65
Kingdom in the Cradle, The, 123
Kittrell A.M.E. College, 77

L

LaGrange College, 16
Lake Junaluska Assembly, 32, 64, 84, 104, 131, 143
Lambert, Jeremiah, 35
Lambuth, John W., 50, 135
Lambuth, Walter R., 50, 135
Lambuth, William, 49, 135
Lander, John McPherson, 136
Lander, Samuel, Jr., 136
Lane, General Joseph, 62
Lane, Joel, founder of Raleigh, 62

METHODISM IN WESTERN NORTH CAROLINA

Larger Parish, 148, 149
 Lay Missionary Movement, 105
 Lay Representation, 70
 Lea, Solomon, 98
 Leadership Education, 128, 133
 Ledbetter, Rufus, 42
 Lee, Jesse, 13, 15, 23, 27, 44, 46, 47, 48, 49, 56, 58, 61
 Lee, Jesse, *History of the Methodists*, 47
 Lee, Jesse, *Journal*, 47
 Lee, Leroy, 47
 Lee, Wilson, 56
 Leigh, Joshua, 42
 Lenoir, William A., 97
 Lewis, J., 42
 Lewis, Steve (desperado), 51
 Lewisville Circuit, 85
 Lewisville School, 85
 Lexington Circuit, 42
 Liberty Church, Randolph County, 69
 Liberty Circuit, M. P. Church, 69
 Light Street Church, Baltimore, 56
 Lincoln, Abraham, 56, 78, 92
 Lincoln Circuit, 28, 33, 41, 51, 58, 64, 74
 Lincolnton District, 34, 74
 Lincolnton Female Academy, 136
 Little Pee Dee Circuit, 33
 Livingston A.M.E. Zion Church College, 77
 Logan Female Seminary M.P., 83
 Long, Gabriel, 18, 58, 69
 Long, J. R., 84
 Long's Chapel, 85
 Lost Colony, 11
 Louisa Chapel, Clyde, N. C., 35, 64, 78
 Louisburg, 19, 65
 Love, Colonel Thomas, founder of
 Waynesville, 63
 Love, James, 46
 Love's Church, Walkertown, 46, 61
 Lowe, Isaac, 59

Mc

McCaine's School House, 68
 McCaine, Alexander, 68
 McCulloch, J. F., 94, 95, 114
 M'Donald, Thales, 42
 McFerrin, John B., 138
 McGee, John, 30, 49, 51, 52, 64, 65
 McGee, William, 30, 31
 McGready, James, 30
 McKendree Church, Iredell Co., 33
 McKendree, William, 26, 29, 31, 43, 51, 52, 56, 59, 62, 63, 64, 65, 73
 McKnight's Chapel, 20, 33, 43, 61

McKnight, George, 43
 McNitt's Defeat, 27

M

Macon County formed, 36
 Madison County, 37, 61
 Mahon's, 64
 Marion District, 34, 130
 Marr, T. F., 122
 Marr, Mrs. T. F., 141
 Martin, Mrs. Margaret Kerr, 33
 Martin, William, 34
 Maryland, 13, 16
 Mason, Thomas, 65
 Matson, Enoch, 19, 26
 Mecklenburg Circuit, Va., 17, 19, 29
 Mecklenburg Declaration of Independence, 11
 Memorial Chapel, Lake Junaluska, 105
 Meriwether, General David, 28
 Messiah, *The*, 81
 Methodist Building, 113, 120, 143
 Methodist College Advance, 124
 Methodist College Appeal, 125
 Methodist College Foundation, 125
 Methodist doctrines and early revivals, 29
 Methodist Episcopal Church, 15, 16, 21
 Methodist Episcopal Church, re-established, 77
 Methodist Episcopal Church, South, 72
 Methodist Episcopal Church, South, Periodicals, 114
 Methodist Episcopal Church, South, Schools and Colleges, 84
 Methodist Episcopal Periodicals, 114
 Methodist Episcopal Schools and Colleges, 88
 Methodist Herald, 114
 Methodist Home, 106
 Methodist Information, 120
 Methodist Magazine, 20
 Methodist Protestant Church, 26, 62, 68
 Methodist Protestant Herald, *The*, 94, 114
 Methodist Protestant Periodicals, 114
 Methodist Protestant Schools and Colleges, 82
 Methodist Publishing House, 19
 Methodist Rural Fellowship, 148
 Methodist Service Projects, 112
 Methodist Youth Fellowship, 131
 Methodist Youth Fund, 133
 Miles, W. H., 76
 Mills, Colonel Ambrose, 41

INDEX

Mills, Eleanor, (Mrs. Samuel Edney), 41
Mills, William, 41, 64
Mills, sons of Marvill and John, 64
Minimum Salary, 149
Missionary Cultivation, 142
Missionary Leadership, 139
Missionary Methodist Church, 71
Missionary Methodist Herald, 72
Missionary Recruitment, 144
Missions and Church Extension, 135
Mitchell, Mrs. Ebenezer, 90
Mitchell School and Home, 89, 90
Mocksville Circuit, 42
Montgomery Circuit, 33
Moore, Joseph, 59
Moore, Mr. and Mrs. J. Walter, 106
Moore, William, 24
Moravians, 13, 43, 58, 61, 136
Morgan, Edward, 35
Morganton Circuit, 33
Morganton District, 34, 38
Moriah Church, Greensboro, 69
Morphis, Ellen, 135
Morris, Edward, 26
Morris, Nancy, wife of Daniel Asbury, 28
Morrison, James, 42
Mount Airy District, 38, 85
Mt. Gilead Camp Ground, 31
Mt. Moriah Church, Anson Co., 33
Mt. Olivet Church, Cabarrus Co., 33
Mount Pleasant Church, Winston Salem, 43
Mount Zion Society, near Mount Gilead, Montgomery Co., 27
Mouzon Church, 146
Mouzon, Edwin D., 88
Mutual Rights, 68

N

Nazarene Church, 30
Neely, Richard, 138
Negro Methodists, 74
Nelson, William, 62
New Bern, 13, 14, 15, 17
New Hope Church, Anson Co., 33
New Hope Circuit, 24, 26, 41, 43, 46, 58, 59
New Institute, Iredell County, 100
New Lights, 13
New River Circuit, 35, 36, 40, 43, 46
New River Circuit, Eastern N. C., 40
New Salem School, Randolph County, 100
Newton Academy, Asheville, 62, 65

Newton, John, 62
New Union Church, Davie Co., 44
New York, 13
Norfolk, Va., 14, 15
Norfolk Circuit, 17, 42, 57
North Carolina Christian Advocate, 114
North Carolina Circuit, 17, 18, 24
North Carolina Circuit, Holston Conference, M.E. Church, 79
North Carolina Conference, 124, 125
North Carolina Conference, M.E. Church, 67
North Carolina Conference (M.E. Church), Central Jurisdiction, The Methodist Church, 80
North Carolina Conference, M.E. Church, South, 74
North Carolina Conference, M. P. Church, 69, 80, 141
North Carolina Conference, Wesleyan Methodist Church, 71
North Wilkesboro District, 120, 130
Nutbush Creek Chapel, 58
National Council of Churches, 122

O

Oak Grove Church, Davie Co., 44
Oberlin Home and School, Lenoir, 89, 90
Odell, J. A., 98
Odell, J. M., 122
Ogeechee District, Ga., 44
O'Haver, John, 61
O'Haver's Camp Ground, 63
O'Kelly Church, 26
O'Kelly, James, 21, 24, 26
O'Kelleyites, 26
Old Barn, Halifax Co., 47
Olin High School, Iredell County, 100
Ordinances, 20
Ormond, William, 42
Ormond's Chapel, 42
Our Church Record, 114
Outer Banks, 33
Overseas Relief, 150
Owen, James P., 42
Owl Hollow School, 95
Oxford Circuit, M. P. Church, 69
Oxford "Holy Club," 14

P

Page's Meeting House, 35
Pamlico Circuit, 51
Panigot, Miss Louise, 117
Parks, James, 45, 59
Pastoral Ministry, 112

METHODISM IN WESTERN NORTH CAROLINA

Pasquotank County, 41
 Patrick Circuit, 43
 Patton, James, 63, 84
 Pease, Mr. and Mrs., 89
 Pee Dee Circuit, 32, 33
 Peele, William W., 86
 Periodicals, 114
 Perry, Moses, 138
 Petersburg, Va., 15
 Pettigrew, Rev. Mr., 17
 Pfeiffer College, 88, 89, 90, 91, 125, 126
 Pfeiffer, Mrs. Henry, 90
 Philadelphia, 11, 14, 15, 57
 Philadelphia, old potter's field, 17
 Pigeon Creek Circuit, 33
 Pilgrim Holiness Church, 30
 Pilmoor, Joseph, 14, 57
 Pittsylvania Circuit, 40
 Plan of Separation (1844), 73
 Plank Chapel, Tar River Circuit, 17, 69
 Pleasant Grove Circuit, 74
 Plyler, M. T., 117
 Portsmouth, Va., 42
 Poythress, Francis, 16, 33, 48, 62
 Presbyterians, 26, 29, 30
 Presidents of the U. S., 56, 65, 78, 104, 138, 148
 Priber, Christian Gottlieb, 136
 Price, R. N., 7, 36
 Pride, Edward, 17
 Princeton University from "Log College" and revivals, 29
 Prior, Erle, 8
 Pritchard, J. E., 80
 Prudden, Emily, 90
 Publishing House, M. P., 94
 Purcell, Clare, 80

Q

Quakers (Friends), 13, 100

R

Race Relations, 133
 Raibun Circuit, 36
 Raleigh Christian Advocate, 114
 Raleigh, N. C., 17, 65
 Raleigh, Sir Walter, 11
 Randall Church, 44
 Randall, John, 43, 44
 Randall, Josias, 44
 Randolph Circuit, 42, 74,
 Randolph Macon College, 16, 136
 Rankin, Thomas, 15, 21
 Reagan, James A., 36, 37
 Reed, James, 13
 Reems Creek Camp Ground, 31

Reems Creek Circuit, 36
 Reeve's Meeting House, 44
 Rehobeth Church, Terrell, N. C., 61
 Rehobeth Camp Ground, 31
 Reidsville M. P. Church, 70
 Religious Education, 122
 Rembert Hall, Sumter Co., S. C., 65
 Republican Methodists, 26
 Revivals, the era of, 29
 Reynolds, R. F., 114
 Revolutionary War, 16, 17, 19, 20, 35, 41, 51
 Richland Institute, 85
 Ritter, Daisy, 88
 Riverside Church, Asheville, 37
 Roanoke Circuit, 18, 24, 46, 47, 60, 69
 Roanoke Circuit, M. P. Church, 69
 Roanoke Island, 11
 Roanoke Union Society, 69
 Robbins, W. M., 122
 Roberts, J. C., 95
 Robertson, Mrs. Lucy H., 140
 Robey's, near Catawba Springs, 64
 Rock Springs Camp Ground, Denver, N. C., 31, 51
 Rocky River Circuit, 33
 Rollins, Isaac, 15
 Roseland School, 88
 Ross, John, Cherokee Chief, 138
 Rowan Circuit, 42
 Rowe, J. C., 122
 Ruff, "Brother," 21
 Ruffin Badger Institute, 100
 Russell Circuit (Holston Dist.), 35
 Russell, James, 34
 Russell, General William, 49
 Russell, Madam William, 48, 49
 Russell's Church, 44
 Rutherford Academy, 95
 Rutherford College, 34, 88, 95, 100, 124
 Rutherford Seminary, 96
 Rutherford Circuit, 74

S

St. James Church, Charlotte, 146
 St. John's Church, Charlotte, 146
 Saint's Everlasting Rest, 20
 Sadler, Nathan, steward, Lincoln Ct., 64
 Salem Camp Grounds Academy, 95
 Salem Church, Randolph Co., 44
 Salisbury Circuit, 26, 27, 42, 43, 46, 47, 49
 Salisbury District, 29, 38, 42, 43, 62
 Salisbury, First Church, 42
 Sampson's Meeting House, Halifax County, 68

INDEX

Sands, Philip, 60
 Sandy Ridge Church (Weddington), 86
 Santee Circuit, 32, 65
 Schools, 82
 Schroffe, Charles M., 42
 Scriptural Catechism, 20
 Seawell, Miss Sallie, 17
 Second blessing, 30
 Seleuda Circuit, 32, 33
 Senter, Anthony, 34
 Sequoya, 104, 136
 Service Projects, 150
 Shadford, George, 15, 21
 Sharon Church, Lewisville, 43
 Shelby District, 34, 38, 74
 Shepherd's Camp Ground, 31, 52
 Shook House (Smathers), 60, 64
 Shook, Jacob, 64, 65
 Simpson, Matthew, 79
 Slavery, 47, 72-73, 75
 Sligo, Ireland, 16
 Smith Grove Church, Davie Co., 44
 Smith, Mrs. Idalene Gullledge, 117
 Smith, Robert M., 7
 Snethen, Nicholas, 26, 62
 Snow Creek Church, Iredell Co., 52, 100
 Soule, Bishop Joshua, 42, 73
 South Carolina Conference, 33, 34, 64, 67
 South Carolina District, 43
 South Carolina Methodism, its influence on W. N. C., 32
 Southeastern Jurisdiction, 100, 104, 142, 152
 Southern Central Conference M.E. Church, 37, 79
 Spartanburg District, 34
 Spragg, Samuel, 15
 Stacy, James, 34
 Stanbury, W. A., 117
 Stanton, Secretary of War, 78
 Statesville Christian Advocate, 114
 Statesville District, 38, 130
 Statesville District, M.E. Church, 80
 Stevens, Abel, 49
 Stokes Circuit, 42, 74
 Straughn, James H., 70, 80
 Strawbridge, Robert, 16, 21, 56, 57
 Strother's Meeting House, 62
 Student Recognition Day, 133
 Suffolk, Va., 15
 Sugar Creek Circuit, 28, 33, 34, 139
 Sunday Schools, 121, 142
 Sunny Acres, 85
 Surry Circuit, 42, 74
 Sussex Circuit, 19, 48

Swain, George, 61
 Swain, Governor David, 62
 Swain, J. W., 114
 Swanino Circuit, (Swannanoa Circuit), 29, 33, 41, 43, 60
 Swanino District, 33
 St. Paul's Church, Asheville, 37

T

Tabernacle M. P. Church, Guilford County, 69
 Talley, Alexander, 138
 Tanglewood Park, Winston Salem, 43
 Tar River Circuit, 24, 26, 29, 41, 43, 46, 58, 60, 69
 Tatum, Isham, 16
 Taylor, Rev. and Mrs. Fitch, 86
 Taylorsville Circuit, 42
 Tennent, William, founder "Log College" forerunner of Princeton University, 29
 Tennessee Conference formed, 35
 Terry, William, 33
 Thomas, J. W., 136
 Thomasville District, 120, 130
 Thomasville M. P. Church (now in Memorial Church), 70
 Thompson, L. D., 117
 Thyatira Presbyterian Church, Rowan Co., 34
 Town and Country Commission, 120, 148, 149
 Town Creek Camp Ground, Wilmington, N. C., 31
 Trail of Tears, 36, 104
 Traphill District, M.E. Church, 80
 Trinity Church, Mecklenburg Co., N. C., 33, 34
 Trinity College, 84, 86, 100, 101, 124, 136
 Trinity Park School, 86
 Troy, J. C., 122
 Tsali, Cherokee Indian and sons, 138
 Tunnell, John, 49
 Tuscola Institute, M.E. Church, South, 84

U

Unification, 67, 70, 80, 112, 134, 140, 141
 Union Camp Ground, Randolph County, 31, 52
 Union Church, Granville County, 69
 Union Circuit, 33, 43, 58, 59
 Union Institute, Randolph County, 100
 Uniting Conference, General, 70, 80

METHODISM IN WESTERN NORTH CAROLINA

Uniting Conference, W.N.C., 80
Upper French Broad Circuit, 33

V

Vacation Church Schools, 127, 133
Vanderbilt University, 73, 102
Vanderhorst, R. H., 76
Vashti School for Girls, Ga., 88
Vaughn, R. H., 127
Verrazano, 11
Virginia Conference, 33, 42, 47, 65, 67, 98
Virginia—North Carolina Mission Conference, M.E. Church, 78

W

Wade, John, 15
Wadesboro Circuit, 74
Wadesboro District, 34
Walton, Miss, 16
Ward Memorial Church, Hong Kong, 150
Ward, Ralph A., 143
Ware, Thomas, 45
Warrenton Circuit, M. P. Church, 69
Washington Collegiate Institute, 88
Washington, N. C., 15
Washington Street Church, Columbia, S. C., 34
Watauga Circuit, 35
Watchman and Harbinger, 114
Wateree Circuit, 33
Watson, John, 43
Watters, Nicholas, 51, 52, 59
Watters, William, 21, 22, 31, 49, 52
Waugh, B., 56
Waxhaws Circuit, 32
Waynesville Circuit, 36, 37, 74, 85, 139
Waynesville District, 38, 106, 130
Weaver, Mrs. Charles C., 140, 141
Weaver (Weaverville) College, 37, 88, 95, 96, 124
Weaver Dam, Asheville, 37
Weddington Institute, Matthews, 86
Wells, Featherstone, Belmont, 64
Wesley Chapel Camp Ground, Plateau, 19
Wesley, Charles, 14
Wesley, John, 14, 15, 17, 21, 23, 24, 30, 54, 56, 57
Wesley, John, Works, 15
Wesley Foundations, 116
Wesley Nursing Center, 107, 109
Wesleyan Methodist Church, 30, 71
Wesleyan Service Guild, 140

West Market Street Church, Greensboro, 80, 98, 136
Western Christian Methodist, 114
Western Conference, 35, 62
Western Conference M. P. Church, 69
Western N. C. Conference, M.E. Church, South, 37, 38, 67, 80, 141
Western N. C. Conference, The Methodist Church, 7, 20, 29, 46, 124, 125, 152
Whatcoat, Richard, 27, 48, 61, 63
Whetstone, John, 65
Whitaker, Richard, 69
Whitaker's Chapel, Davie County, 44, 61
Whitaker's Chapel, Halifax County, 68, 69
White Cross Society, 108
White, Thomas, 21
Whitefield, George, 11, 13, 14
Wilkes Charge, M.E. Church, 78
Wilkes Circuit, 42, 74
William, Col. Hallowell, 15
Williams, Robert, 14, 15, 46, 57
Williams, William, 65
Williamson, Thomas, 26
Willis, Henry, 26, 32, 46
Wills, J. Norman, 94
Wilmington, N. C., 15
Wilson, Rev. and Mrs. W. A., 136
Winston M. P. Mission, 69
Winston-Salem District, 38, 130
Woman's Board of Home Missions, M.E. Church, South, 86
Woman's Division, Board of Missions, The Methodist Church, 89
Woman's Foreign Missionary Society, 140
Woman's Home Missionary Society, M.E. Church, 89, 90
Woman's Missionary Advocate, 140
Woman's Society of Christian Service, 108, 115, 140
Wood, Charles Albert, 136
Wood, Edward, 136
Wood, Rev. and Mrs. Marquis L., 135
Woodmason, Charles, 11, 13
World Methodist Conference, 76, 105, 132
World Service and Conference Benevolences, 113
Wren, M. J. and Mrs, 95
Wright, Richard, 57

X-Y-Z

Yadkin Charge, M.E. Church, 78

INDEX

- Yadkin Circuit, 24, 26, 28, 40, 42, 43, 44, 51, 58
Yadkin College, 69, 82
Yadkin District, 42, 49
Yancy, Elizabeth, Mrs. John Dickins, 19, 20
Yeorgan, Andrew, 21, 24, 44
Yeopin Church, 17
York, Brantley, 100
Young, Jacob, *Autobiography*, 30
Youth Workshops, 106, 131
Zinzendorf, Count, 13
Zion Chapel, Davie Co., 44



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